

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LIII

JACKSON, MISS., January 8, 1931

NEW SERIES
VOLUME XXIII. No. 2

\$ 325,000.00

IN

SIX PER CENTUM SERIAL GOLD BONDS

OF

THE BAPTIST EDUCATION COMMISSION

OF

MISSISSIPPI

FOR SALE

BONDS DATED DECEMBER 1st, 1930

WITH

INTEREST PAID SEMI-ANNUALLY

WITH

DECEMBER INTEREST THROWN IN.

BONDS ISSUED IN \$500.00 and \$1,000.00 DENOMINATIONS.

THOSE DESIRING TO PURCHASE SEND CERTIFIED CHECK

TO

R. B. GUNTER, Executive Secretary, Box 520 JACKSON, MISSISSIPPI

THE SOVEREIGNTY OF THE RISEN CHRIST

Matt. 28:18-20

D. W. McLeod

In a former article we discussed Christ's sovereignty, His authority in Heaven and on earth (v. 18). In this, we shall consider His method of exercising His sovereignty in the accomplishment of God's gracious purpose. This is set forth in verses 19 and 20.

He commissioned His followers to proclaim the good tidings of salvation to all the nations of the earth: "Go ye therefore, and make disciples of all the nations". He bade them first to preach the gospel of salvation in Jerusalem to His murderers; to the very men who secured the sentence of death against him; to the mob that clamored for His crucifixion before Pilate's judgment hall; to the soldiers, who crowned Him with the thorns, and nailed Him to the cross.

Note, in the next place, that He bade them preach the gospel to the whole creation. They were to preach salvation through repentance toward God, and faith in the vicarious atonement of our Lord Jesus Christ, unto the uttermost part of the earth.

Next, He commanded them to baptize, in the name of the Father, and of the Son, and of the Holy Spirit, all who believed on His name through their preaching—thus symbolizing the death and burial of the old life of sin, and their resurrection to a new life in Christ Jesus.

Then He commanded them to teach the baptized disciples to observe all of His commands. They were to instruct the converts in the duties and obligations of church membership and the Christian life.

In obedience to this command of the risen Christ, witness the apostle Peter, preaching to the multitude on the day of Pentecost. Or Peter and John before the Sanhedrin, answering for the cure of the lame man. Or the disciples, liberated from the prison, returning to the temple, proclaiming to the people the word of life. Or the apostle Paul, going from city to city throughout the Roman empire, proclaiming the gospel message—the Holy Spirit testifying that in every city bonds and afflictions awaited him. Or Carey, giving his life to the evangelization of India. Or the Judsons, toiling and suffering in Burmah for the salvation of the natives.

The only weapon employed in the conquest of the world for Christ, is the "sword of the Spirit" wielded by love. His kingdom is spiritual, founded on love and righteousness—God's righteousness. His people are a willing people—volunteers in His army—whose lives and earthly store are dedicated to His service. And love is the impelling motive. They trust Him, and love Him, and are ready to endure, and even to die for His sake.

Reader, it is not optional with us—we must carry out the commission of our risen Lord in full, varying in nothing His orders; omitting none of the things which He has commanded; but following His example and order in the observance of the ordinances and walking in all His ways; or we shall be disloyal to Him, who is the Head over all things to the church.

In conclusion, let us notice Christ's promise to those, to whom He has committed the accomplishment of this stupendous task: "Lo, I am with you always, even unto the end of the world". A most gracious and encouraging promise, when we consider the work before us and our own insufficiency for it. So far as our own ability is concerned, it is an impossible task to which our Lord has called us.

Yet Christ has the power to make His word effective in the salvation of sinners. In some mysterious way, in the exercise of His sovereignty, He inclines people to hear and heed the gospel message, which is the power of God unto salvation to every one that believeth.

But notice who it is, to whom the promise is given. To those to whom He has committed the carrying out of His program, as outlined in the commission. For a church to fail this, is to forfeit the presence of the risen Christ, and to suffer sadly in the loss of spiritual power and influence over the lives of men—if not to die utterly.

THE SOUTH GROSSLY INSULTED

—O—

A writer in one of the big eastern dailies who is described as an "able political correspondent" is quoted as saying concerning the 1932 presidential election, "The wetness of the Democratic candidate and the Democratic platform is really settled now. There is no way out of it. . . . Regardless of merits, principles . . . (or) convictions . . . the Democratic side must be the wet side. . . . Everybody concedes these Southern States are safely Democratic with any Protestant candidate, no matter how wet." He thinks that this is their only chance to win.

The meaning of this can only be that this "able political correspondent" thinks that the people of the South will not consider the "merits" of the case in selecting their candidate and writing their platform, whether they are good or bad, right or wrong,—that they will throw all their "principles" to the winds, as well as all their "convictions" on the question of prohibition, and vote for a wet platform and any wet candidate whom the northern and eastern wet Democrats will name, provided he is a Protestant. This, to me, is absolutely unbelievable, and to my thinking this "able political correspondent", who is probably one of Jno. J. Raskob's paid publicity agents, will find that he never was further from the truth in his life.

Are the people of the South the kind who are indifferent as to the "merits" of their candidate or platform? Do they care for nothing but the spoils of office? Are they a people without "principle", as their wet writer charges, who will throw to the winds their "convictions" of right and wrong, wisdom or folly, in order to win a political victory? They certainly are not. In this our "able political correspondent" grossly slanders the people of the South.

The South has repeatedly and persistently shown itself to be dry on principle, and all self respecting Southern Democrats will indignantly resent the bruited abroad of this baseless insult that the South is "safely Democratic", even though the Democrats of northern and eastern wet centers should, by any chance, foist upon them a wet candidate and a wet platform; as though Southern people do not think for themselves and have no convictions by which they are guided, and will allow the liquor interests of the north and east to run roughshod over them.

To say that a man will pursue a given course of action regardless of its merits,—as to whether it is good or bad, and that he will cast aside his "principles" and "convictions" is to say that he will ignore the question of whether a proposed action is good or bad, right or wrong, honest or dishonest, and whether or not it violates the rights of property. In that case you have the stuff out of which a thief is made, or a bank robber, a hijacker, a perjurer, a rapist, or any other sort of a criminal. Criminals cannot be made out of any other sort of material, but a man who cares nothing for the merits and principles of right or wrong involved in his actions, is, at heart, a potential criminal who is capable of committing any crime that he thinks he can get away with. Nothing but force can restrain him.

And this is the baseless charge that this "able political correspondent" thrusts wholesale at the people of the South. If he does it purposely, he is a malicious monger of vile slanders, whose vulgar mouthings no respectable paper should publish. If he does it unwittingly, he is densely ignorant of the nature of the Southern people, whom alone he singles out for his insolent indignity.

Of all the insults that were ever hurled at the Southern people, this is among the grossest, the vilest, the most poignant and the most malicious. If our people in the South are the sort that he describes, who in their conduct will ignore "merit", and "principles" of right and wrong, morality and immorality, honesty and dishonesty, then they are at heart potential criminals and are of all people on earth the most despicable. They are unfit for citizenship or even to associate with respectable people.

The paper that published these vulgar mouthings of this "able political correspondent" owes the people of the South an apology for the insult to them it carried in its columns and the correspondent himself will make an abject retraction if he has left any sense of justice, or any sort of respect for the Southern people.

In forecasting what will happen in the 1932 presidential election, it would be well for the wet Democrats to reflect that in 1928 the Democrats of the South demonstrated that they were willing to forsake even the traditions and party affiliations of a lifetime to register their disapproval of a wet candidate and that they would not cast aside their "principles" and "convictions" on election day. There are millions of the same sort of Democrats in the South today. In fact, a determined dry sentiment has been rapidly growing of late in both the South and North, supported, as it is, by the dictates of economic sanity, scientific research and the moral and business leadership of the country.

—H. Beauchamp, Dallas, Texas.

—BR—

SHOCKING THE MISSIONARY SOCIETY
By Walter M. Gilmore, Executive Committee—
Nashville

—O—

The scene is laid in one of our best churches. The Woman's Missionary Society was observing its accustomed week of prayer for Foreign Missions. Inspiring programs had been presented each day. Interest in Foreign Missions, born of information, had reached a climax, culminating in the "Christmas Love Offering".

The leader announced a gift of \$200 from a timid, shrinking widow, whose income is meager. Instantly every woman in the group felt a distinct shock. How pitifully small the gift they had planned to make in comparison with that of the widow! Her spirit was contagious. It is needless to say a substantial offering was made by this society.

How could this widow afford to make such a liberal gift to Foreign Missions just when everybody was absorbed in Christmas shopping, in the midst of the prevailing financial depression, which furnishes so many with a convenient and ever-present alibi?

There is only one simple explanation. She loves her Lord and takes him seriously when he commanded his disciples to "preach the gospel to every creature." Precisely the same spirit actuated this good widow to make her sacrificial gift that moved Mary to break the precious alabaster box and anoint the Saviour's head on the eve of his crucifixion.

This modest widow explained to a friend after her gift had been made known, "I do not give according to my feelings, but according to my means. For if I gave according to the way I feel, I would give everything I have to my Lord, who has done so much for me and who means so much to me."

Would that all of our churches and missionary societies might receive the same sort of a shock that would awaken them and cause them to take seriously the imperial command of our Lord "to make disciples of all the nations." Will you furnish the shock?

—BR—

The per capita gifts to missions by churches in the larger cities of the South begin with Baltimore at the top, then Shreveport, Knoxville, Washington, New Orleans, Kansas City, Richmond, Dallas, Louisville, Albuquerque, etc. Jackson, Miss., is twentieth in the list.

PLEDGE CARDS

Why wait until the last minute to order your Pledge Cards? Why not order them today?

We are now in position to furnish the churches with any number of Pledge Cards at the following rates:

100 or less, \$.25 per 100

100 or more, \$.20 per 100

Order your cards from,

G. C. Hodge, Stewardship Secretary
Jackson, Miss. (Box 520)

Housetop and Inner Chamber

The number of churches in Mississippi which gave between one-fourth and one-third of their offerings to missions increased from 87 in the year 1925 to 105 in the year 1929.

Pastor W. C. Howard says the church at Forest has twice as many subscribers to the budget as it had last year. And what is perhaps better there is a good attendance at prayer meeting.

A judge in Yakima, Washington, has sentenced three men to thirty nights in jail for drunkenness. They are allowed to work in the day time to support their families but are locked up in jail at night.

There are 58 whole district associations in the South which in 1929 gave less than ten cents per capita to missions. Of these only one is in Mississippi, namely Oktibbeha (not Oktibbeha County). Georgia had 20 of this kind.

Doubtless many pastors have preached recently on the lessons of the year 1930. We invite these brethren or any others to send to The Baptist Record a summary of their thoughts on this subject. A symposium of this kind ought to help all of us.

The associations in Mississippi making the largest per capita contributions to missions in 1929 were Columbus, Deer Creek, Leflore and Madison. These averaged \$5.00 or more. Next comes Riverside giving between four and five dollars per capita.

There are said to be 282 churches in the Southern Baptist Convention, or a little over one in a hundred churches, that give as much as half of their contributions to missions and benevolences. Nearly one-fourth of our churches give ten per cent or less of their total budgets to missions and benevolence.

One town at least in Mississippi found a good way to solve the problem of helping the needy. It was decided to give every able-bodied man work at seventy-five cents a day to be paid in provisions. Out of 200 applicants only eleven accepted employment. If any man will not work, neither shall he eat.

Pastor H. R. Holcomb of Tupelo writes that because of the financial conditions in his section and especially in his own church, brought about by bank failures, the Preachers' Conference which was to have been held the last of January, will not be held. Many will regret this necessity and the preachers will miss the fellowship and inspiration.

The Southern Baptist Handbook for 1930 gives the number of Southern Baptist churches as 24,010. Of these, 11,204, or 46.66% support the cooperative program. The total number giving in some way to missions and benevolences was 16,618, or 69.21%, leaving 30.79% giving nothing or not reporting it. We are sorry that this information does not go to these churches, for the reason that members and pastors of these non-giving churches do not read The Baptist Record.

Lebanon Association covers three counties in the southern part of the state. The minutes show an enrollment of 35 churches. There are 26 ordained ministers in the association. There are 7,037 members in the churches. There were 623 baptisms last year, which is above the average. There is an enrollment of 4,973 in Sunday School. There were given to local expenses about \$67,000, and to missions and benevolence about \$17,129. The total valuation of church buildings was \$243,500. There are nine pastors' homes valued at \$32,250. Seventeen churches have B. Y. P. U.'s. There is the same number of W. M. U.'s.

We hear that Pastor J. H. Cothen of Richton, is improving after an operation for appendicitis in the hospital at Laurel.

Brother J. L. Newsom has returned to his pastorate at Tunica and Eudora, after eleven weeks in the Baptist Hospital in Memphis. May our Father's blessing be upon his labors.

Middle Association in Maryland gave the largest per capita contributions to missions of any association in the South, namely \$10.01. Next come Caddo Association in Louisiana with \$9.48; then Concho Valley in Texas, Knox County in Tennessee, then District of Columbia; then Friendship in Kentucky; New Orleans Association in Louisiana, etc.

The records of Tuskegee Institute report 21 lynchings in the United States last year, which was double that of the year before. The states in which lynchings occurred are Alabama one, Florida one, Georgia six, Indiana two, Mississippi four, North Carolina one, Oklahoma one, South Carolina two, Texas three. No record seems to be kept of gang murders by racketeers.

There are said to be 490 churches in Mississippi which reported nothing given to missions or benevolence in 1929, which is 31.82% of the total number of white Baptist churches in the state. This is a better showing than was made in the year 1925, in which 749 churches reported nothing given to missions. Four states show a larger number of non-contributing churches in 1929 than in 1925. These are New Mexico, Texas, Missouri and North Carolina.

Colonel R. H. Henry, former editor of the Clarion-Ledger, died last week in his home in Jackson. He was born in Scott county, Mississippi; came to Jackson in his early manhood, became editor of the Clarion-Ledger and was active in this capacity for a generation. He always stood for high ideals in civil and political life, was a Christian gentleman of excellent character and served his generation with great efficiency. A few years ago he retired from the editorship, selling the Clarion-Ledger to his nephews, Messrs. T. M. and R. M. Hederman, who are among Jackson's foremost citizens and business men.

About twenty-five years ago it was considered a great achievement when the First Church of Columbus erected a magnificent building under the leadership of the then pastor, Dr. W. A. Hewitt. It was indeed a great step forward. But churches have a way of growing when they are properly led. This the church at Columbus has done. They have sought to provide for the growing needs from time to time by such additions as were immediately demanded. But this brought on more growth and more need for building. Under the ministry of Dr. J. D. Franks the people have responded to this need by recent erection of a three story educational plant. Together with the other church building this annex occupies the front of a whole block. The plans were drawn by experienced and competent architects, and the building was designed for practical utility. All departments are provided for on the three floors, where the Sunday School, B. Y. P. U. and W. M. S. all can work to the best advantage. In December the new building was opened and put into service. Former pastor, J. B. Lawrence was one of the speakers. The Columbus paper specially featured the building and many of the workers in a recent edition. We congratulate Pastor Franks and the whole church on this magnificent achievement and wish for them the Father's blessing on their whole program of work. Mr. Arthur Flake leads an enlargement campaign for the Sunday School in the church January 5-13. Later a similar campaign will be put on in the interest of the B. Y. P. U. work.



JESSE L. BOYD, B.S., Th.M.

Author of "A Popular History of the Baptists in Mississippi" which has recently come from the press.

—BR—

First Church of Greenville shows its virility and aggressive spirit by buying the property next to this church building at a cost of \$21,000. This provides room for future extensions of their work and gives them a whole block's frontage on Main Street. Dr. C. S. Henderson has been pastor here for nearly six years, in which time the membership has grown from 321 to about 800. More than 600 have been received into the church in these six years. All departments of church life show a proportionate growth.

Not long ago two of us sat and listened to a sermon from the pulpit of the First Presbyterian Church in a city not in Mississippi. It was so ordinary and empty of any great purpose or appeal that we would have cut it off but we listened in the hope that he would say something, and also to find out from the announcer at the conclusion who and where the preacher was. The thought that was uppermost in our minds was this, Do you wonder that people do not go to church? If we expect people to go to church we must give them something worth going for.

Rumors indicate that the Wickersham Committee will decide against repeal of the Eighteenth Amendment. It is also considered as definite that the committee will take a stand against any Government dispensary system, such as obtains in Canada. Modification, however, is another question. It is hinted in Washington that there will be disagreement on the forms of modification. January 1 has been mentioned as the date for the report of the committee, but the members are frank to that any time set is a mere guess.

—Ex.

—BR—

PRAYER FOR JANUARY EIGHTEENTH
W. W. Hamilton, Baptist Bible Institute, New Orleans

—O—

The Baptist Bible Institute sends out the request that special prayer be made for good weather on January 18 when self-denial offerings are to be made throughout the territory of the Southern Baptist Convention. The weather was so severe last January when the Baptist Bible Institute appeal was presented that great numbers of our people did not have opportunity to hear of the call and to participate.

Please join us in prayer for January 18 that the weather may be favorable, and that the offerings made may be from real self-denial, from foregoing some pleasure or non-essential, or even from something which may be regarded as a necessity. Surely there are 100,000 Baptists out of nearly 4,000,000 in the South who, if they had opportunity, would give at least one dollar for mission work in New Orleans. Do not fail to pray for January 18.

Editorials

THE ORDINANCES AND ORTHODOXY

The two ordinances which were to be perpetually observed in the churches are Baptism and the Memorial Supper. In this all Protestants are in agreement with Baptists. It is well known that Romanists and some of their close kinsmen and imitators have added to these several others, and give the name of sacraments to them all. The word sacrament was originally an innocent and well meaning word signifying an oath or avowal of allegiance, such as the Roman soldier took or made openly when he enlisted. In this original sense it would be legitimate to speak of the two ordinances as sacraments. But it is now generally recognized that the word sacrament has come to have a wholly different meaning from that belonging to it originally, and has come to signify a rite or ceremony performed by a priest and in some way conveying saving grace to the one who submits to it. Thus Romanists and some who follow them speak of "sacramental grace", by which they mean that salvation is secured to the recipient by the administration of the sacraments.

Of course Baptists and Protestants generally repudiate any such teaching and believe that salvation is the direct gift of God to the believer who approaches Him through Jesus Christ alone, and believes the truth concerning Jesus as the atonement for sin and the only Lord and Savior. In other words grace comes through the truth being preached or taught and is effective in every one who believes the truth, independently of any human mediator or priest, and apart from any sacerdotal manipulation.

But even among Protestants there are serious differences of view with reference to the two ordinances, and as serious and earnest contention for what they believe to be true. At least there has been in the past earnest contention for what was believed to be true. But there seems to be at present an effort and disposition to deprecate any serious and honest effort to advocate anything about which there is difference of opinion. This is to be regretted, whether it indicates any loss in the sense of values in the truth, or a fear of offending men or violating social conventions.

It is particularly necessary that we should preserve the form and meaning of the ordinances as they were instituted in the beginning and passed on to us from the apostles. This is true because they are the embodiment of the essential facts and teachings of the New Testament. It might almost be said that people can afford to differ about anything else in the Bible better than about the form and meaning of the two ordinances. One might go wrong in any other matter with a hope of not being fatally misled rather than have erroneous views about baptism and the Lord's Supper. Or to put it still in another way one is more apt to be right about everything else if he has right views about the ordinances than is true of any other New Testament teaching or practice. Or again, to go wrong in one's views and practice with reference to the two ordinances is surer to lead one astray as to every vital matter in religion, than wrong views and practice about any other New Testament teaching.

These things are said in no arbitrary or sectarian spirit. They are not said because of any special denominational or personal pride. Certainly they are not said because of any disposition to defend a position traditionally held. But they are said because of the central position and significance of the ordinances themselves. Because they embody in symbol the elemental, essential, fundamental and necessary facts and truths of the gospel itself.

Again let the caution be expressed, these things are not said because we attribute one ounce of saving efficacy to the ordinances. With all our

souls we deny all teaching that the ordinances save anybody. But with equal emphasis let it be said, these ordinances do set forth the facts in the gospel which are the means of our salvation.

Paul said, "As oft as ye eat this bread and drink this cup ye show forth the Lord's death till he come". Again he says, "As many of you as were baptized into Christ were baptized into his death. We were buried therefore with him by baptism into death, that like as Christ was raised from the dead by the glory of the Father even so we also should walk in newness of life". Again Paul says, "I declare to you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures, and that he was buried, and that he rose again the third day according to the scriptures".

The way to be saved is the essence of the gospel. The way to be saved is through the death, burial and resurrection of Jesus Christ. These are the things if a man rightly apprehends he will never go very far astray in any essential matters of faith. But if one goes astray here he will hardly be right on any matter of doctrine. It was for this reason that the ordinances of baptism and the Lord's supper were instituted that men might see the truth pictured perfectly, apprehend it accurately and transmit it uncorruptly. A picture will give a better idea of a thing than pages of description.

For these reasons the New Testament ordinances of baptism and the Lord's supper are the best preservers and guarantees of orthodoxy. When certain so-called, or hitherto called Baptist churches, or preachers depart from the faith, you will generally find them advocating or acquiescing in the open membership idea. That is they cease to insist upon the immersion of a believer as a condition of membership. And when any group of Christians begins to belittle the ordinances or minimize their value they are soon departing from the faith in other matters of teaching and practice. The truth is that most of the apostasies of so-called churches have begun with wrong views of the ordinances. They are like the "Pharisees and lawyers who rejected the counsel of God being not baptized of John". Lk. 7:30.

BAPTIST LOYALTY

Are Baptists loyal to the truth? loyal to the church? loyal to their institutions? loyal to one another?

There may be more than one answer to that question. It may be necessary first of all to indicate what is meant by loyalty. We ought not to confuse loyalty with bigotry or prejudice, or clannishness, or arrogance. These are but the counterfeits of loyalty.

Loyalty is born of a sense of obligation. It is akin to allegiance. We owe something to the truth, to the church to which we belong, to its institutions or agencies for service and to one another as members of the same body, the body of Christ. These have ministered to our needs in a vital way, and still do minister to us. We are dependent on them for our highest good and our greatest usefulness. Without them we could not be what we are or do what we need to do. Loyalty is in all fairness an obligation upon us. Not to be loyal to them is to be less than what we ought to be; it is to do less than our duty.

Another reason for loyalty is that the truth which the church stands for and the institutions through which our churches do their work, deserve our loyalty, our allegiance, our support because of what they stand for and for what they do. Independently of the personal benefits which we receive from them and through them, they command our admiration and support for what they are doing in the world, for what they are worth to the world.

The truth is God's mantle through which he is made known to men. The church is the bride of Christ and the agency through which this truth is perpetuated and propagated. To be loyal to

them is to be faithful to God. Vice versa, to be disloyal or indifferent to them is to be unfaithful to God. The members of these churches are members of the body of Christ. To be indifferent to their welfare is disloyalty to the Lord Jesus.

But can one be loyal to his church who is indifferent to the agencies through which it ministers to men, by which it carries on the work of Christ? Is one loyal to the Master who seeks to discount or hinder the very agencies through which He is doing his work of ministering?

We are not now discussing a "program". We are not raising the question primarily of financial support, though that is a very vital matter in the question of loyalty. We are thinking of the interest in those institutions which stand for the faith and the truth and the service for which our churches were directed to contend. In comparison with other institutions what place do they hold in our hearts? To which do we show preference?

To be specific without meaning to be offensive or unnecessarily painful: As between a lodge meeting and a prayer meeting, which do you attend? As between a Baptist school and some other church school, to which do your children go? As between the Baptist school founded for the purpose of making more useful Christians, and the state or private school where the Baptist faith cannot be taught, which has your preference in fact? As between a Baptist Hospital and one operated by a private corporation for profit, to which do you go or send when you have sickness? As between the Baptist paper and the county paper or the daily paper, which one has the largest circulation among our Baptist people? And which one is first to be discontinued in time of financial stress? The comparison might extend further.

Don't get the impression that we are opposing or discounting other institutions. Some of these are eminently worthy. For example the simplest sort of loyalty ought to make every man subscribe for his county paper. But we do not for a moment admit that any secular institution has a claim on our allegiance before or superior to that which represents the truth of Christ and the kingdom of God. Are you and your fellow church members loyal to the things which minister in His name?

IS THERE NOT A CAUSE?

There has never been anything in modern religious history that has been cause for graver concern than the slackening of interest in the world-wide ministry of the churches of Jesus Christ. This is seen in the decrease in giving to all missionary, educational and benevolent work, and in the small percentage, comparatively of people who are received into our churches on profession of faith. To be sure these may be offset in some measure by the large expenditures for church building and other local enterprises and by the large emphasis which is now put upon teaching and training in the churches. However, these latter are only means to an end, the end being the saving of the lost and the extension of the kingdom of Christ throughout the world. Unless these ends are achieved, our efforts in the other matters are not only wasted, they are a misappropriation of energy.

With a sincere desire to get at the cause or causes of this decrease of interest in the world-wide extension of the kingdom of God, the editor proposes to give in these columns from time to time some suggestions which are the results of his own study and observation. Others may not agree with him in what is said. We are not expecting agreement, but we are sincerely desirous of stirring up the minds and consciences of our people with the hope of removing some of the hindrances in the way of the kingdom.

There are several possible obstacles, and it may be that others will see some which this writer does not see. We invite a free expression of opinion from all who have anything to say, provided they say it with a sincere desire to further the interests of the kingdom of God, and not with a purpose to take a whack at something or somebody.

It is first necessary for us to get clearly before us the fact that we have been slipping backward instead of going forward. Study of the associational minutes will reveal the fact that the number of baptisms in our churches is less than five per cent of the membership in the churches. That is it takes twenty people twelve months to save one soul. Or it would take one person, on the average, twenty years to save a soul in our own Christian America, in Mississippi. Anybody can see that we will never save the world at this rate. And the world will never get better with this ratio of growth in the churches. Notice that it is not a five per cent increase in membership but five per cent added by baptism, and the losses by death are to be taken from that.

Then reckon along with this the continual falling off in contributions to all benevolent objects. The falling off is not due to hard times; it was on before the financial depression came. We are doing far less to save the world today than we were doing a few years ago. Along with this put the fact that the minds of the people are confused and bewildered. There is a serious lack of unity and a serious failure to cooperate in the great kingdom enterprises. We are saying these things not to depress anybody, but simply because we can afford to face the facts. And we cannot afford not to face the facts. We have no sort of doubt as to the final victory for the kingdom of God. But there are some things that need adjusting and correcting that we may witness the victory. We believe that God is in his heavens and that he is in the movement to give the Gospel to a lost world, but God will not condone evil to save a soul, he will not put his approval upon wrong doing even though it may be in mission work.

In order to make clear what we have in mind, we mention here only one of the things that need straightening out. There are a number of others which will come in for consideration later but we discuss only one at this time. We begin with this one: There is need of absolute honesty in the conduct of the Lord's business. This needs to be said of all phases of it from top to bottom.

This is so vital and delicate a matter that it is difficult to discuss it. It would help to start with if every church, every church official and every denominational official would purpose never to do anything which he would be afraid for anybody and everybody to know all about. We are not now thinking of the stealing of denominational funds such as was done a few years ago by the treasurer of the Home Board. That is so exceptional an instance and so shocking that it is universally condemned and does not need to be discussed.

But we are thinking of more subtle and more common misuse of funds or misstatement of facts. Do you know of any church which has used money that was given for missions, has taken this money and used it to meet local obligations? In one of the Atlantic seaboard states the mission secretary published in the state paper that in one year there were from fifty to one hundred thousand dollars which had been given for missions which was misappropriated by the churches in that state to pay off local obligations. This was as much a case of embezzlement as if a bank official had shifted money from one account to another. No justification can be found for it however dire the local needs may be. It is bad business policy even to borrow money from one fund to be used temporarily in another. We knew a church in Mississippi a few years ago which took subscriptions for local and general work and then used for several months all that was given, the treasurer did with the knowledge and consent of the deacons, to pay local expenses. And it was only broken up when all that was paid in did not meet the local needs. God will not bless a dishonest church. It is headed for financial and spiritual bankruptcy.

But honesty is needed not only in handling money but in making reports. A few years ago the Home Board reported as the result of Home Missions all the baptisms that were reported by all state missionaries, wherever the Home Board made a contribution to cooperative missions in

that state. This was misleading in its effects and invites the Lord's rebuke. We do not charge that concealment was made of this procedure with a purpose to deceive, but it was misleading.

Recently we wrote the Foreign Mission Board and asked if they counted among the baptisms reported on the foreign fields all the baptisms in all the churches in Rumania. The answer was not very clear. Our boards need in all their statements and reports to be absolutely fair to the people that no wrong conclusions may be drawn. Dr. Broadus used to tell the young preachers that they were so to preach not only that the people could understand them, but that the people could not misunderstand them. No effort to encourage people by overstating facts should be resorted to. And no effort to boost oneself in office should ever lead us to make a situation appear better than it is.

There are said to be 55 Baptist churches in the state of Montana, only two of them self supporting.

Revival meeting begins at Hazlehurst Church Sunday, Jan. 18. Dr. L. G. Broughton of Atlanta preaches twice daily.

Dr. E. C. Routh recently performed the marriage ceremony for his daughter, Miss Lucile Routh to Mr. C. E. Burnett of Houston, Texas.

Dr. W. A. McComb reports large congregations and a fine interest on his first Sunday in Flora. He is happy and feels greatly encouraged with the outlook.

Coliseum Church in New Orleans observed self denial day in the interest of the Baptist Bible Institute last Sunday and \$162.87 were given. This is in addition to their other gifts to the Institute.

Rev. John L. McMillan died suddenly of heart trouble last Saturday night. He has been preaching only a few years, but has been active in church and business life for a long time. His home was in Carthage where he practiced law for many years and has been president of the Carthage Bank since 1920. He was 63 years old. He will be greatly missed in his church and town and county.

Monday morning's papers brought the announcement of the death of Rev. J. P. White at Sumner. He has for a quarter of a century been an active and influential pastor in the Delta, having served at Clarksdale, Webb, Ruleville, Sumner and Doddsville. He leaves a large family of children who honor his memory and are bereaved at his going. His wife was Miss Pauline Womack.

Sunday morning two deacons were ordained at Parkway Church in Jackson. They are both young men who have proved their loyalty by service: brethren C. C. Thornton and Simon Parker. A third was elected deacon but could not be present Sunday and will be ordained later, brother C. B. Bardwell. The editor preached the sermon and led the prayer. Pastor J. P. Harrington welcomed one new member into the church.

We notice in the minutes of Winston County Association four pages are given to advertizing which doubtless helped a bit in paying expenses. There is a historical table running back to 1839, (a few years omitted) giving names of moderators, clerks, preachers and texts used, and places of meeting. Brother J. D. Fulton has been either moderator or clerk for 35 years; and he has preached the Associational Sermon five times at least. There are 26 churches in the Association, with 3043 members. There were 117 baptized in the past year. Two of the churches own pastors homes valued at \$5,500. The church buildings are valued at \$73,500. Ten churches gave to the cooperative program. No gifts are reported to special objects. The total to the cooperative program is \$2,452.44.

CONVENTION BOARD DEPARTMENT

R. B. GUNTER, Secty.

I desire to take this method of expressing our gratitude for the many expressions during the Christmas Season. We only wish it were possible to reply to each one individually. The writer is expressing gratitude for both his wife and himself. We also desire to wish for all the best for 1931.

We are gratified to be able to report that 1930 December receipts for the Cooperative Program exceeded the December receipts of the previous year by nearly \$1,000.00. This is not easily explained. The largest December contribution came from the Brookhaven Church in the sum of \$1,409.54. The largest gift from the Thanksgiving offering for the Orphanage came from Tupelo Church in the sum of \$711.60.

We shall appreciate it if the churches will report immediately the amounts pledged for the Cooperative Program for 1931. Many churches have already reported and with one exception the amounts pledged are larger than the pledges of last year.

The bonds of the Education Commission are for sale. Please read the advertisement on the first page of this issue of the Record. We are already delivering bonds to purchasers.

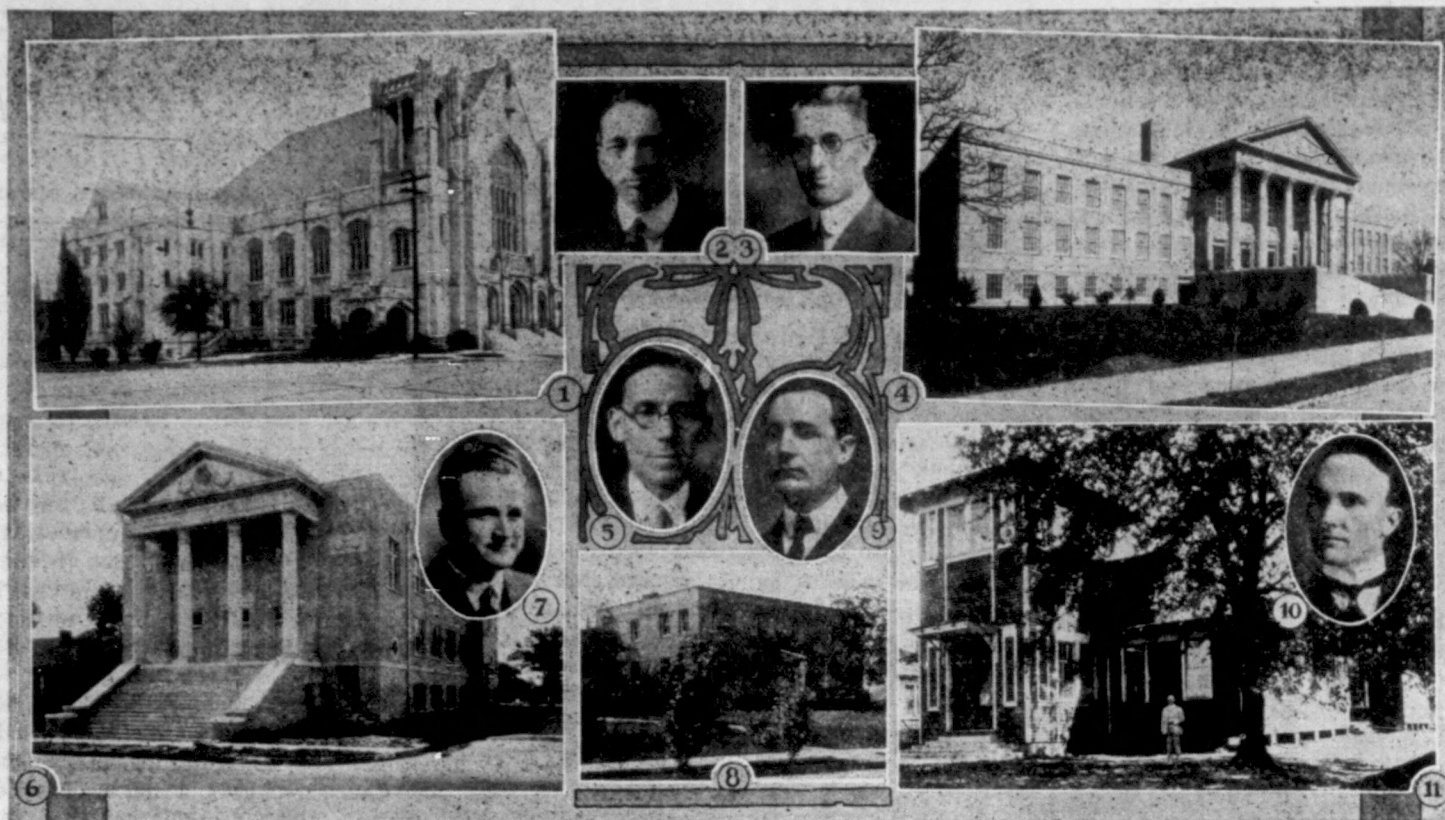
On the 12th of this month the Executive Committee of the State Board will hold its meeting. On the 13th the Committee will plan the program for the regional conferences, looking forward to the State-wide Conference. All of these conferences are to be in the interest of the Cooperative Program. If we begin now thinking in terms of larger contributions for the Cooperative Program, we will in all probability come to the end of the year with receipts in excess of last year's.

Rev. W. N. Hamilton of Clinton died, after a brief illness of pneumonia, at the Baptist Hospital in Jackson Monday night. He leaves a widow, one son, his father and mother, three brothers and four sisters. He had been a resident of Clinton for 25 years. Was pastor of a number of churches within reach of Clinton during this time. He was a native of Lafayette County and was graduated from Mississippi College about twenty years ago. He had a multitude of friends who join his family in deep sorrow over their loss. One brother, J. H. Hamilton is pastor in Louisiana.

The editor was the recipient during the Christmas holidays of a present which is interesting from many points of view. It is a volume on the "History of Baptism" by Robert Robinson, an English Baptist preacher of 150 years ago, the author of the well known hymn, "Come Thou Fount of Every Blessing". This volume itself was published in London in 1790. It is printed in old style type and well illustrated. The print is clear and the book is well preserved, though recently rebound. The book is a present from Mr. and Mrs. J. J. Lipsey of Colorado Springs, Col., who specialize in rare books. Mr. Lipsey will be remembered as for several years manager of the Book Store in Jackson and office editor of The Baptist Record.

SUNDAY SCHOOL ATTENDANCE JAN. 4, 1931

First Church, Jackson.....	705
Calvary Church, Jackson.....	860
Griffith Memorial Church, Jackson.....	490
Davis, Memorial Church, Jackson.....	384
Parkway Church, Jackson.....	175
Northside Church, Jackson.....	70
West Church, Laurel.....	309
Offering \$85.11	
First Church, Meridian.....	661
Collection \$49.00	



(1) First Baptist Church; (2) W. A. Hewitt, Pastor First Baptist Church; (3) H. M. King, Pastor Calvary Baptist Church; (4) Calvary Baptist Church; (5) G. H. Suttle, Pastor Northside Church; (6) Griffith Memorial Church; (7) D. A. McCall, Pastor Griffith Memorial Church; (8) Parkway Church; (9) J. P. Harrington, Pastor Parkway Church; (10) J. E. Cranford, Pastor Davis Memorial Church; (11) Davis Memorial Church.

STUDIES IN REVELATION

By

L. D. Posey, Itta Bena, Miss.
Chapter Three.

Introduction.

The casual Bible reader will observe that there is no real chapter division between chapters two and three of this book; but as already stated at other times, it serves a convenient purpose in Bible study.

Before reading these notes, the chapter under consideration should be carefully read.

For the benefit of any who may not have read the notes on the second chapter, let me say briefly that these seven churches in Asia Minor, while real, and local, the conditions in them were typical of church life all the way through the church age; each church having some prominent trait or condition that would obtain through a shorter or longer period; and all of them having some conditions that would characterize all churches through all ages. With these thoughts in mind, let us proceed.

Chapter Three Studied

One sentence can describe the spiritual condition in the church in Sardis and the age it typifies; namely, a living corpse. "Thou hast a name that thou livest, and art dead". Verse 1. Lack of spiritual vitality is a serious condition for person or church.

There were a few, however, "even in Sardis which have not defiled their garments". The picture we get from the words before us, is that of a person at the point of death but struggling for life. In almost every church and age there are righteous souls, even as Lot in Sodom, who deplore conditions but are helpless to remedy them. These need help; and it is to these at Sardis that the Spirit directs his message. The need of the church was repentance.

To this church and all like it, there was the danger of the sudden coming of Christ in chastisement. Not in a visible personal appearance, but in spiritual power by which they would be made to suffer for their sins. As I write these notes, I am made to wonder if that is not, at least in part, our trouble now. We have a name to live but are spiritually dead; in our blindness we have failed to repent and strengthen the things that are ready to die.

"He that overcometh shall be clothed in white raiment; and I will not blot out his name out of the book of life, but will confess his name before my Father, and before his angels". Verse 5.

In a general way, the conditions revealed in Sardis, are a type of the Reformation period through which the religious world passed. There were many valiant servants of the Lord who fought heroically and even died for the Cause of Christ, and who rescued Christianity from the grip of Rome. We now need like heroes of the cross to save us from Modernism.

Philadelphia.

Some of the best students of the Bible, and men best versed in Church History, believe the church that was in Philadelphia to be typical of the missionary period of evangelical Christianity through which we have just passed. In writing the last sentence, I have weighed my words. There is yet a missionary spirit with many of our people in many of our churches, but the stubborn fact remains in evidence from every angle that it is not as great as it has been since I have been in the ministry. Since I can remember, there have been three distinct types of missionary praying. When I was young, people prayed for God to open the doors of the heathen nations that we might carry the glad tidings to them. He answered those prayers. Then we prayed that he would call and qualify men to carry the gospel to those nations. Those prayers were answered with many more than we have used for lack of means, until now the cry to God from every really missionary heart is for money to send out and support those whom he has called and qualified. Indeed, how significant the statement in verse 8: "I know thy works; behold I have set before thee an open door, and no man can shut it; for thou hast a little strength, and hast kept my word, and hast not denied my name". Less than one half hundred years ago, God opened the doors, called the men and put the means in the hands of his people thus making it possible for them to speedily evangelize the world, but we have failed most miserably. Had America spent one hundredth part as much to save the lost as she did to kill Germans, and had begun it when God opened the door, we might never have had the World War, and chaos would not now be promenading the world.

Verses ten and twelve contain the promises to the remnant of Christians who meet the Philadelphia conditions: "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation (trial), which shall come upon all the world to try them that dwell upon the earth". By death before-hand, or by translation at its beginning, God will save from the great tribulation all those who meet the

Philadelphian conditions of Christianity. In verse 12, you can read the remainder of God's promise to those who are faithful.

Laodicea.

Every age of church life has had something that has made the line of demarcation visible. In the Laodicean age, which I verily believe we are now in, it is INDIFFERENCE; neither hot nor cold; not zealous for righteousness nor rebellious against sin. Not enough vigor to fight apostasy and clean up the churches, but following the line of least resistance; simply drifting. Any dead fish can drift with the current, but it takes a live fish to go up through the rapids to the larger waters above the dam.

But the pitiable part of this picture is that of Jesus on the outside of the church knocking, asking to be let in. In the beginning of New Testament church life as pictured to us in The Acts of the Apostles and their epistles, Jesus in the person of the Holy Spirit was in the churches directing his work; in the close of the gospel age we see him shut out, begging for admittance. We have made our budgets, set our goals, sent out our apportionments, erected our standards, hoisted our banners and called upon the Holy Spirit to put his O. K. upon it all, and lo, the shadows that hang over us. A little careful reading of the last two paragraphs of chapter three, and a picture of our times can be seen.

Conclusion.

In conclusion of these notes on this division of Revelation, let me say that I may be called a pessimist, a reactionary, or any other name the reader may desire, but unless we repent and speedily do the first works, we are headed for the rocks. With a steady decline in gifts for world wide missions for nearly a decade, and with our denominational schools tied up with the State schools standardization of colleges, which is nothing short of a pre-concerted determined effort to force denominational colleges out of business; with more money going into these schools than is going into the actual missionary efforts, we are bound to see the handwriting on the wall. May the Lord save us from our lukewarmness and its consequences together with our efforts to "keep up with Lizzie".

—BR—

Brother W. A. Chisholm, who for several years was one of our Sunday School workers in Mississippi, moves to Mineral Wells, Texas, becoming missionary of the Palo Pinto-Jack Association. He has for five and a half years been missionary in Bell County.

THE OLDER MINISTERS UNDERSTAND

H. F. Vermillion

Some of our younger ministers do not realize the importance of beginning now to provide for the needs of age. But at every association and convention attended by a representative of the Relief and Annuity Board old ministers anxiously inquire if they may secure Service Annuity Certificates. They realize very acutely the need of income for the days just ahead of them.

Of course they may come in upon the same terms as others, but the payments made by them and their churches in the few years that they remain in service can not produce for them as large age annuities as will be produced by the payments through the years by the younger pastors and their churches. The Board will add to the older men's annuities as much as it can from the Contingent Fund, but at first this fund will be small and we can not tell how soon we shall be able to allot any considerable sums out of it for age incomes.

It is a fine thing that many young ministers do understand the importance of making provision against old age and against disability or death. Numbers of them have signed agreements to participate in the Service Annuity Plan and the Board is receiving their signed agreements at an encouraging rate.

The value of these certificates to young ministers is in part illustrated by the fact that a young minister who becomes a member of the Service Annuity Department at age twenty-one and whose payments and those of his church are continued until he is sixty-five will have an assured annuity of \$70.92 per month for the remainder of his life for each \$100.00 of his average salary. If the payments are kept up until he is seventy years old his earned and assured annuity will be \$108.89 per month for each \$100.00 of his average salary.

In addition he will have had security against disability and his family will have had protection in case of his death and his widow will receive her cash payment and widow's annuity, in case his wife survives him.

AN APPEAL

W. C. Hamil

To the Readers of The Record:

If you receive a letter marked "S. D." in big letters don't throw it away thinking it a common circular. Look inside and read it all—and "do it now". Please don't lay it aside—"for the present"—lest you forget. It contains important information concerning an immediately pressing matter. Action is imperative—quick action. The students and faculty of Baptist Bible Institute are themselves setting the example—giving themselves and their means to the limit. Students are responding wholeheartedly and seriously to the call of President Hamilton for gratis work in getting out the immense volume of literature incident to the urgent call of the institution. The pastors and churches of New Orleans, pressed by so many needs, are showing their faith in B. B. I. by a campaign of sacrificial giving against pay day for B. B. I., February first, when more than one hundred thousand dollars is due to be paid on the purchase price of the property and interest on it—not for deficits in running expenses. President Hamilton and Business Manager Tull have the commendable habit of conducting current expenses so as not to have "deficits".

Brethren, please heed the call and help liberally.

And please hurry!

The following is a report of the work done by the Practical Activities Department of the Baptist Bible Institute for the week ending December 27, 1930:

Assignments met	97
People at services	711
Sermons or addresses made	64
Number dealt with personally	74
Number professing conversion	26
Gospels, tracts, distributed	493

Stewardship Department

G. C. Hodge, Secretary

"Every member of every church contributing every week to every cause, in proportion to his ability."

EIGHTEEN YEARS TITHING

(H. Z. Duke)

(This personal experience is given to the public, after numerous requests from brethren I have confidence in, hoping it may do some good and advance the Master's cause).

I went into a mercantile business known as the "five- and ten-cent business," in Bowie, Texas, in 1894, and in January following, my pastor, Brother F. M. McConnell, and I agreed to tithe for one year. Before the year was out I said, "This suits me, and I will tithe, not for one year only, but for life." The business prospered from the start, although begun in a small way. Having only about \$700 capital, doing a strictly cash business, both in buying and selling, of course our business was limited. Yet the first year our tenth was \$110; the second year, \$154; third \$360; fourth, \$388, fifth, \$330; sixth, \$662; seventh, \$556; eighth, \$250; ninth, \$556; tenth, \$1,040; eleventh, \$650; twelfth, \$1,223; thirteenth, \$1,221; fourteenth, \$1,143; fifteenth, \$2,472; sixteenth, \$3,378; seventeenth, \$1,604; eighteenth, \$2,390.

I have tried the Lord in this business way, and I would no more quit tithing than I would quit providing for my family.

Tithes and Offerings

Some do not believe in tithing, though they say, "No one should give less than the tenth." I agree with them about not giving less, but the best way to get people to give more than a tenth is to get them first to tithe. They will soon want to make some offerings, at least that is my experience, and if a tenth belongs to the Lord, our offering is certainly above the tenth. To take out of the Bible all that is said about tithing would take away much of its contents and leave us without any standard whatever on the duty of giving. There is a standard in the Bible for all human conduct, and shall we find no rule in God's Word to check selfishness? There is such a standard. God's Word is not ambiguous on the duty of giving. Covetousness has no excuse.

Sytem and Christ's Promise

Tithing has systematized our business as nothing else ever did. It is worth all it has cost us, just for this one thing, if there were no more in it. He says in Luke 6:38: "Give and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal, it shall be measured to you again." After putting Him to the test for eighteen years, I know this Scripture means just what it says; I am persuaded that every other disciple who follows this injunction of our Master believes what our Lord here says, just as he does any other promise in the Scriptures, and will practice it with increasing satisfaction.

Putting the Lord to the Test

I know a great many men whom I would put to the test should they say as much to me as the Scripture says. Don't you know that if a reliable man were to ask you to lend him \$50, telling you he would hand you back \$60 in ten days, you would let him have it without a note or security? You are willing to trust him, knowing him and believing in him as you do. And yet the Lord says, "Give and it shall be given unto you," etc. Why will we trust a man more readily and fully than we do the Lord? Because we know the man, his ability and honesty, and know that his honor is at stake for this money. We do not know the promise of God so well because we have never put Him to the test, and besides, we can't see just how it is coming back when we let the Lord have it as we can when we let the man have it. And right here is where our faith is so weak as to dishonor God.

Promotes Fellowship

Often in the adjustment of financial matters in churches some members feel that others are not bearing a just share of the burdens. In nearly every church there is a criticism of some on this account. This is inevitable when giving is not done upon the Scriptural basis. Tithing removes all such criticism. The reader, I am sure, never heard anyone accuse a man who tithed of not giving enough. The distribution of his gifts may have been thought unwise, but the amount was commended by everyone who loved the cause of Christ. The fact is that the responsibility as to the amount given by one who tithes is not on him, but on the Lord, who gives or withholds the blessings of prosperity. Criticism of this sort is hurtful in any church; so much so that it often paralyzes the liberality of the membership. God's way of preventing it is by a definite plan of giving. The good will and fraternal spirit resulting from His plan would revolutionize many churches if they would only follow it. The reader can follow it and escape all such criticism hereafter, and set a good example for others, thus spreading a better fellowship.

We Tithe Each Other

We would not lend a neighbor money with which to run his business without interest, neither would he lend us money to run our business without charging interest. So we are willing to tithe each other, but are not willing for the Lord to tithe us, when all we have belongs to Him; He has let us have it to use. We use His money year in and year out and never pay the interest. That is not right. A business man would not use the bank's money, to do business on, without paying interest, and yet he will use God's money and not pay interest. I believe it ought to be paid to God's cause, honestly paid, a definite rate, and that the tithe is the rate He has stipulated.

How to Estimate It

But some say, "How shall the tithe be calculated?" I give the tithe after the running expenses of the business are paid; in other words, put one-tenth of the net profits to the "Benevolent Account," and nine-tenths to my account to do business with and live on.

A farmer said to me that he could not tithe because he couldn't tell what he was making. I said to him that if Texas should make a law, adding 10 per cent to his yearly income, provided he kept an account of everything made and reported it at the end of the year, he certainly would keep an account of each pound of butter, dozen eggs, and all vegetables, and make the report big enough, too. He wouldn't need any full rendition law. If we can do this when the interest is coming our way, why not do it when it is going God's way? We could if we would.

It would be interesting and profitable to take the family into the making up of such an account, and let each member help to estimate everything made. It would cause all the family to recognize that God is a partner in that home and business.

"God loveth a cheerful givore." I am persuaded that no one can be a cheerful giver at all times unless he has something set aside and is looking for a place to put it.

(Continued next week)

Dr. E. P. Alldredge in his Handbook shows that in 1925 there were 501 churches in the Southern Baptist Convention which gave as much as fifty per cent of their budget to missions and benevolence; but in 1929 there were only 282. In Mississippi there were 45 such churches, while in 1929 there were only 28. Is it any comfort to record that Southern Methodists did not have in 1929 a single church which gave as much as fifty per cent of its offerings to missions?

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Young People's Leader—Miss Frances Landrum
Col. Cor.—Mrs. D. M. Nelson, Clinton, Miss.
Rec. Sect.—Mrs. D. C. Simmons, Jackson, Miss.
Per. Service—Mrs. R. A. Kimbrough, Charleston, Miss.

Pres.—Mrs. A. J. Aven, Clinton, Miss.
Vice-Pres.—Mrs. G. W. Riley, Clinton, Miss.
Cor. Sect.—Miss Fannie Traylor.

Mission Study—Miss Margaret Buchanan, Blue Mountain, Miss.
Stewardship Leader—Mrs. Herman Dean, Brookhaven, Miss.
Margaret Fund Trustee—Mrs. W. J. Davis, Jackson, Miss.
Training School Trustee—Mrs. J. L. Johnson, Hattiesburg, Miss.

We are just entering upon a New Year's work in our Woman's Missionary Union activities as well as in our church life. We have some of the greatest difficulties facing us, that many of us have ever confronted: Discouragement, depression, low morale; all of which makes the outlook for the year very gloomy indeed, if we allow ourselves to view these only. Yet we know our God rules and reigns and is able to lead us out into the greatest year of service we have ever witnessed.

As W. M. U. workers we want to get all the help, inspiration and encouragement possible. The great S. S. Conference convening in Jackson, Jan. 13-16, will be of untold value to all workers, be they B.Y.P.U.'s, S.S., or W.M.U. leaders. Dr. Truett is to speak each evening at a general session held in the auditorium. You and I know that this great man cannot speak without kindling anew the missionary fires of our hearts. Especially is this true immediately following his recent trip to South America. We hope it will be possible for you to attend this Conference, not only for the S.S. work but for the missionary inspiration you will gather and take back to your society, association and district.

We do want the W. M. U. of the State to cooperate with the denomination as a whole in the greatest missionary effort possible this year. Hope to meet you at the S.S. Conference.

Fannie Traylor, Cor. Sect.
Mrs. A. J. Aven, Pres.

Our State Mission Study chairman is making some splendid plans for our State Convention Program in April. She hasn't told us just who is to have special recognition at this time but we believe the women who hold their official seals will be duly honored during the meeting. We know many of you lack only one or two seals having completed the first or second cards—will you not make an extra effort to obtain your certificate and official seals by March 21? Take your 1931 W. M. U. Year Book and turn to pages 35-39 and see what you lack.—Let's finish these courses!

Conferences for the district and associational officers are to be held as follows:

District 2—Ruleville, January 23rd
District 3—Senatobia, January 22nd
District 8—Brookhaven, January 27th

A house-party for the associational young people's leaders of 3rd District will be held in the home of the District Counselor, Mrs. B. M. Hudson, Senatobia, Jan. 20-21. A very splendid program has been prepared for each of these meetings. We will announce the conferences for the other Districts as early as we receive the dates.

The Tithing Story Contest is now on and only two months of the time is left. Have you a Y. W.A., G.A., R.A. and a Sunbeam at work on a story? One from your church may write the best story in the South. Isn't that an honor worth trying for? If you haven't a copy of the rules regarding this contest, write the W. M. U. Office, Jackson, Miss., and obtain a copy. Do that today if you haven't already done so.

The last day of Dec. 1930, the W. M. U. of the State had sent in for the Lottie Mon Christmas Offering \$7,900.07. A small amount has been received since then. If you have failed for any reason to get yours to Dr. Gunter, please send it immediately.

POINTS ON BUSINESS WOMEN'S CIRCLE W. M. U.

Occasionally we see something in our denominational papers and magazines relative to Business Women's Circles of the W. M. U., and many societies are asking for information about their organization.

I would like to give you just a few of the high lights of our B. W. C. in the First Church at McComb. We organized just this past spring and we used the regular plans outlined in the Royal Service Magazine. We had only about five women to begin with, but we now have sixteen active members. Among this number, we have school teachers, nurses, clerks, girls doing office work, a florist, and other business women. They meet twice a month—one time they have a Royal Service program, the other a lesson from the Manual, together with "Why and How of the W. M. U." They have the same officers and chairman of committees as our regular circles have. To our regular general business meetings each month, they send a report, and it would do you good to hear these reports—sometimes they make our regular circles feel ashamed.

In every part of the Union's work they have their share, and sometimes the leader will call me and say "We have finished with that, what can we do next?"

Each circle during the year at different times was doing two months work for the Orphanage. They sent a valuable box when their time came. They had a special pleasure in giving tape, safety pins and thread for our White Cross box. Almost every month, they are doing some extra charity work, and they always give their share in our special seasons of prayer. Their personal service is of a high order.

On the night of November 10th, this circle gave the program for the monthly meeting of the W. M. U. As you remember, the subject was: "A New Day in an Old World." The decorations in the church parlors represented a Chinese garden. Chinese lanterns, chrysanthemums in tall baskets, ottomans, folding screens, etc. Each circle member dressed in Chinese costume to give the program and serve "tea". It was very impressive and some have said it was the best program of the year.

Often a member will say "we didn't see how we could belong to the W. M. U. because we are so busy (some of them are leaders in B. Y. P. U. and some are Sunday School teachers), but we get so much pleasure out of it we feel like we are really doing something for our Master."

Mrs. F. D. Hewitt, Pres.,
W. M. U. First Baptist Church,
McComb, Miss.

Dear Friends:—

We have been given the privilege to write a message to be sent through our Woman's Page in the Record.

Our regular semi-annual W. M. U. Board Meeting was recently held in Jackson and we look forward with pleasure to these gatherings of the official family. At our annual W. M. U. Convention you are present to represent yourself, but at this Board Meeting we District Chairmen are there to answer for you. So it is at this time we appreciate what you have done, your hearty cooperation and sacrificial efforts. Each Chairman is called upon to report for her District and we feel so grateful to you when we can tell of your loyalty, substantial support and increased interest in the work.

This time was a memorable one, since upon

her resignation, we had to give up our dear beloved Miss Lackey, as Corresponding Secretary. You, too, know what she has meant to us and to all our work, and I know you want to give some evidence of our appreciation, and I am sure there is no way in which we can manifest it more pleasingly to her than to rally to the support of her successor, Miss Traylor; that the good she has sown continue in fruit-bearing in His Kingdom work.

We always come home with inspiration and many resolutions. One of mine is to sow down our District (6) in literature. We fail to take advantage of the power of the printed page. Especially, must we increase our subscriptions to Royal Service and our state paper, and other missionary helps. I am writing of this particularly because our District is handicapped by lack of good roads. I hope this will appeal to you as an individual matter, and won't you these winter months be very busy sowing literature, and when the Rally Days come we shall reap the results. And so, faithfully "carry on" our W. M. U. work regardless of hindrances or handicaps. "Many or few, we'll be true, to the W. M. U."

Trusting we are going to have a better W. M. U. year for 1931,

With love, Mrs. Henry F. Broach,
Chairman District Six.

Real Self-Denial for B. B. I.

Baptist women of the South gave genuine evidence at the Southern Baptist Convention last May of their sacrificial interest in the great missionary work being done through the Baptist Bible Institute. They realize that salvation has come in miracles of grace among the many nationalities living in New Orleans and in Evangeline Land and on the ships and unto the farthest parts of the earth.

January is "Self-Denial Month" for the Baptist Bible Institute, and January 18 is the day which is being specially emphasized. February 1 is the time when bonds and interest on the Institute property come due, and our Baptist women will be glad to join in real self-denial for this beloved missionary cause.

Some definite self-denial suggestions are: "Emergency Dollar Day"—for churches, societies, Sunday schools; "One Meatless Day"—observed by families, groups, individuals; "Fifty-Fifty Week"—dividing the money spent for non-essentials; "Moving Picture Money"—saved and used for self-denial offering; "Say it with Flowers"—by giving the price of a bouquet; "The Price of a Game"—by foregoing the pleasure just once; "New Year's Gift"—from savings and coupons and dividends; "Gratitude Gift" for salvation and God's innumerable gifts to us.

The need is great. The call is urgent. The time is short. Let us do our best to give every Baptist woman in the South an opportunity to join in real and personal sacrifice over and beyond our regular giving.

—BR—

Not long since we closed a most gracious meeting with Pastor Robert H. Russell and his good church at Belton, Mo. There were 22 additions, 13 of them for baptism. There was also a spiritual awakening among the membership of the church. Pastor Russell and his good wife have done a splendid work in that field. The Lord was good to us last year. Many souls were saved, and churches revived. We have some open dates for January and February. We will be glad to be kept busy for the Lord.—Evangelist J. W. Hickerson and Wife, Seminary Hill, Texas.

The Baptist Record

Published every Thursday by the
Mississippi Baptist Convention
Board

Baptist Building
Jackson, Mississippi

R. B. GUNTER, Cor. Sec'y.
P. I. LIPSEY, Editor

SUBSCRIPTION: \$2.00 a year, payable in
advance

Entered as second-class matter April 4,
1918, at the Post Office at Jackson, Mis-
sissippi, under the Act of October 3, 1911.

RENEW PROMPTLY: Please send in
your renewal promptly and give your old
address as well as the new when writing us
for a change. If you do not send in your
renewal your name will be dropped from
the list.

Obituary notices, whether direct or in the
form of resolutions of 100 words, and mar-
riage notices of 25 words, inserted free. All
over these amounts will cost one cent a
word, which must accompany the notice.

East Mississippi Department

By R. L. Breland

Help Along the Way

Recently I noticed in the papers
the account of the death of a man
whom I knew in my boyhood days
and who helped me back there to a
better life. This man was Mr. Rob-
ert W. Walton, of Morgan, Texas,
but he once lived at the little inland
town of Dixon back in Neshoba
County where I came along as a
boy. This announcement gave me
sadness and also caused me to think
of his kind deeds and the kind deeds
of others who helped me along the
way from the cradle to manhood
and had part in the shaping of my
life. How a few kind words and
kind deeds do help at the crucial
time and sometimes change the
whole course of one's life.

When I was about reaching my
majority, I was an unlearned coun-
try lad whose prospects for the fu-
ture were not so bright. I was the
youngest of a large family, father
had been dead for many years and
my brothers and sister were mar-
ried and gone out into the world.
So I was left at home with mother
and my nephew, Ollie Breland, to
care for mother and till the farm.
I had scarcely gone as far as the
fourth grade in school and hopes
for going higher seemed far off.
And how I did long for an education,
but how shall I get it? I cannot
leave mother alone; so what shall
I do? I had no money and could
get none.

Rev. Rolfe Hunt and Miss Ida B.
Brockman were then teaching the
Dixon High School, which was then
a branch of the Hunt and Huddles-
ton College at Harpersville. On
Christmas time I was at Dixon—we
live some three miles north—and
this same Robert Walton said some-
thing to me about going to school.
I told him that I was very anxious
to do so but had no money and also
had to take care of mother. He
said that he had a couple of schol-
arships in the Dixon School which he
would sell to Ollie and I and wait
till we could pay him for them.
That just caught my mind. I talked
to Ollie, who was a little bit younger
than I, and we decided that if we

could get some of the married chil-
dren to move in and take the old
home and care for mother we would
accept the generous offer. One of
my brothers, seeing our anxiety for
an education, agreed to come and
take care of mother, so the first of
January we two happy boys were
in school. Another good friend,
Mr. Henry C. Rush, let us have an
old store-house rent free to room
in, so we got us a few articles of
furniture and camped, taking our
meals with Rev. Joe J. Ingram the
first few months.

This act of kindness on the part
of friend Walton assisted by these
and other good friends gave us the
start which led to complete change
in my life. I had some associates
back in the old home community
that had helped me to be what a
boy ought to be and had I stayed
out there I perhaps would have lived
a worthless and wasted life, but
this act took me out of their in-
fluence and so the Lord has had the
use of a life that otherwise might
have been a barren waste. I will
never forget this act of kindness on
the part of R. W. Walton that
started me on the better road. There
are others that helped and unto
whom I owe much, but his started
the upward work.

We should never lose an oppor-
tunity to help the unlikely looking
and needy boys and girls both in
words of encouragement and in
deeds that help, for it might be
that just a little help will start a
force that will shed luster on the
better things of life. "Mighty oaks
from little acorns grow." Then it
is no wonder that the news of the
death of Robert Walton brought
sadness and reminiscences to me. I
trust his crown in heaven will be
bright. He helped at least one poor
boy to a better life.

"We Understand"

In that great chapter in the Bible
on the heroes of faith, the 11th of
Hebrews, we read the following:
"Through faith we understand that
the worlds were framed by the word
of God." Precious faith! While
philosophers are philosophizing and
scientists are calculating as to how
and whence came the earth and the
human race, "through faith we un-
derstand." There are no calculations,
no scientific guessing, nothing to
philosophize about in these things,
for we understand. The Bible tells
us exactly how the world was made
and how man came, and when we
have faith we believe the Bible, and
"we understand." Others may guess
and calculate and set the manner
and periods, but when faith comes
in all guessing and all calculations
are at an end, for "we understand."
So faith gives to those who possess
it, the satisfaction of knowing just
how the world and man were made.
The book of Genesis is very minute
and very explicit as to how these
things came to be. It is great con-
solation and peace of mind to be
thus able to understand and not
have to guess and calculate.

There is no other cosmogony, save
that found in the Bible through
which "we understand," in which
there is any beginning; there is al-
ways something inscrutable beyond.
None other has ever yet been able to
put the stob down and can be able
to say: "Here the thing started and

this is how." After long and ex-
haustive research and study all that
scientists have been able to find out
about the world and man is that
both are here and if everything is
as they calculate they began so and
so and about a certain date; but no
definite statement has yet come
from them. The fact is that scarce-
ly one of them agree on any partic-
ular date or way of the beginning.
I noticed a list of what the leading
scientists thought as to the age of
the earth, and there was only about
9,000 million years difference in
these men's calculations. So we see
that there is nothing definite that
has yet been found out about it not-
withstanding all their excavations,
their hunting of extinct animal eggs,
the finding of bones and forming im-
aginary skeletons of them. But
"Through faith we understand." I
am not opposed to scientific re-
search, hope that all possible may
be discovered; but these men should
stay within the jurisdiction of
science—the study of things as they
are—and not jump off and begin to
guess about things foreign to science
and make assertions relative there-
to that they cannot prove or sub-
stantiate.

The writer in this wonderful chap-
ter in Hebrews goes back to Gene-
sis and boldly states that the very
first statement is a fact, "The world
was framed by the word of God,"
thus proving the act of creation.
Three stupendous ideas stand out in
this first verse of the Bible: "In
the beginning, 'God', 'Created'." Thus
he boldly states that the crea-
tion was by God and in the begin-
ning, and it was a creation and not
a growth or evolution. This "through
faith we understand," and I rejoice
that I am among the "WE" here
spoken of. Faith not only clears
up the matter of creation and makes
us understand, but it will clear up
many other of the seeming myster-
ies of the Bible if people will believe
the Word and let it say to them just
what it does say. Again let us re-
joice in the words: "Through faith
we understand that the worlds were
framed by the word of God," for
none other has yet been able to say,
"we understand" about this matter,
and never will.

Good Woman Gone

On Christmas day, 1930, the soul
of Mrs. Pearl Irene Davis, of New
Hope church, Yalobusha county, took
its departure from this mortal body
and went home to God. She was a
daughter of John Jones, wife of
Robertson Davis, had one son, James
Davis, one sister, Maude Jones, and
one brother, Herbert Jones. She was
born Sept. 19, 1894, married Mr.
Davis Dec. 15, 1915. She joined the
New Hope Baptist Church, and was
baptized in the Summer of 1910 by
Pastor J. W. White, and has been
a real faithful member ever since.
She was one among the most faith-
ful women that I have ever been the
pastor of as long as she was able.
She was sick for two years before
death came to relieve her suffer-
ings. Truly a good woman has gone
from us. May the Lord comfort the
bereaved.

Notes and Comments

On December 26 last, the writer
officiated at the marriage of Mr.
Sellers Denley and Miss Maggie El-

len Simpson, both of near Coffee-
ville in Yalobusha Co. They are
two of the finest young people in
these parts. Mr. Denley is the son
of Deacon G. E. Denley, editor of
the Coffeeville Courier, and is chief
printer on that paper. They will
make their future home in Coffee-
ville. Congratulations.

The homes of two of our good
preachers in these parts were burn-
ed during the holidays: Elders S. H.
Shepherd, of Courtland, and L. E.
Roane, of Coffeeville. They lost most
of their household goods and a bit
of help to replace same would be
appreciated.

On Monday following third Sun-
day in Jan., at 10:00 a.m., the Pas-
tor's Bible Study Assembly will meet
with the Central Baptist Church,
Grenada, and Acts 9 to 13 chapters
are to be studied and discussed.
These are profitable meetings, come
and enjoy them.

The Baptist Churches at Pittsboro,
North Carrollton and Scuna Valley,
closed the year out of debt and
starts off with a slight increase in
their budget for the new year. This
they are doing with faith, for that
which can be seen is not so encour-
aging. But "This is the victory that
overcometh the world, even our
faith." Faith is no good to us if
it does not move us to attempt the
impossible and to see the invisible;
the possible and the visible can be
done and seen without faith.

Christmas has come and gone and
the New Year has ushered in. Both
events passed off quietly in these
parts. The past year has not been
a very favorable one from a mater-
ial and business standpoint, but then
we know that all things work to-
gether for good to them that love
the Lord. God is trying to teach His
people a lesson and will before He
leaves off. The sooner we learn
the lesson and give God the honor
and the glory of our prosperity by
being more loyal to His Church and
by honoring Him with His share of
our increase the sooner normal con-
ditions will be with us. The Bible is
clear on this thing, but too many
have forgotten the Bible and are
chasing the rainbow for the pot of
gold at its end. They will never find
it. The pot of golden success is
found by way of the cross and its
service.

We had to face the north wind
coming home from a visit to an
nearby neighborhood on a cold win-
ter night. Little Alden trudged
along without a word. His father
asked him if he was not cold.

"No, I'm not; but boy, that wind
surely is!" he answered.—Liberty
Magazine.

This pathetic letter recently
reached a large business house in
Rochester, New York. It came from
one of the firm's salesmen who was
traveling in the West. Do you sup-
pose he ever got his check at all,
and if so, how? The letter ran:

"Where did I tell you to send my
check for this week? I didn't keep
a copy of my letter, so don't know
where you were to send it, but wher-
ever it was to be sent, please send
it there at once; only, how am I to
know where it is, so I can go there
and get it, as I leave this town to-
night, and don't know where I will
be next?"—Ex.

The Sunday School Department

SUNDAY SCHOOL LESSON

For

Jan. 11, 1931.

Prepared by

L. D. Posey, Itta Bena, Miss.

Subject: The Childhood of Jesus.

Golden Text: And Jesus increased in wisdom and stature, and in favor with God and man. Luke 2:52.

Please read all of the second chapter of Luke and the first fourteen verses of the first chapter of John before reading these notes.

Introduction.

The foundation for the study of this lesson being the same as several others in the last few months makes it necessary to repeat in some measure what has recently been written. By this I mean that to study the childhood of any person, three things must be considered; namely, ancestry, home environment and teaching. The childhood of Jesus from the human point of view, must be treated as that of any other child. True, the divine side of Christ must be kept in mind, as well as the human side, else we are liable to serious error in our conclusions.

All life is mysterious. The only solution to it is, "In the beginning God". The beauty of this solution is, it requires a much less stretch of the imagination and faith to accept it than any human theory ever advanced. The assumption of a Great First Cause, even Jehovah, is satisfactory to the normal human intellect from the child to the greatest philosopher. With this assumption all else is plain; without it, all is doubt, even chaos. But the human life of Christ is the most mysterious of anything that ever engaged the attention of the human intellect. From John 1:1-4, and Col. 1:16, we learn that Jesus was the Creator of all things, and that, "In him was life", meaning that his life was self-existent, not received from another. From Phil. 2:5-8, we learn that though being equal with God, he "humbled", "emptied" or "stripped" himself, meaning of his effulgent glory, and "clothed himself" in human flesh that he might die for man. Now since God has revealed this to us, by faith we can accept it joyfully and are satisfied; to explain it, is impossible. So when we think of Jehovah in the Second Person, incarnating himself in infant flesh, and from that helpless human state passing through childhood to manhood, we have the mystery of mysteries. But such was and is the case, and there let our minds by faith repose.

Jesus was of the "house and lineage of David", therefore royal blood coursed his veins. Also, there was the opposite extreme; hence in his incarnation, he was the representative of the entire human family, Gentile as well as Jew. Born in Bethlehem of Judea, he was reared in Nazareth of Galilee. From John 1:46, we are to understand that Nazareth had a very bad reputation as a town. Being some distance from Jerusalem, there was less religious bitterness, more open-mindedness,

and of course less loyalty to Judaism.

Situated near the highway, as Nazareth was, between the greatest and most ancient countries of Asia and Africa, Jesus could learn much of the mighty things of life by hearing and entering into conversation with the learned men from these ancient countries and cities of the world.

Like all Jewish boys, Jesus was taught by his mother and Joseph from the time he could talk. (The supposition is that Joseph died soon after Jesus was twelve years of age, and that he being the oldest in the family, much of the responsibility of the home was upon him. If all this be true, it was only another place in which he met the needs of the human family.) He would begin the study of the Law of Moses when five or six years old, and when twelve, the age at which he visited Jerusalem, for perhaps the first time, he became a "son of the Law", and at fifteen he would begin the study of the commentaries prepared by the most learned Jews of the ages.

The Synagogue was the center of local Jewish worship on the Sabbath, and the school house during the week, where the teaching by the parents was advanced and supplemented. By the time he was of age, he knew at least three languages,—Hebrew, Greek and Aramaic. That Joseph and Mary the mother of Jesus, were devout people there can be no doubt; and his mother remembering the mysteries and promises connected with his birth would naturally do all in her power to prepare him in every way for the work she imagined he was destined to do. Her idea of his life work may not have been exactly correct, but the teaching she gave him was the best for him or any other boy. That statement in John 7:15, "How knoweth this man letters, having never learned?", does not mean that Jesus was an ignorant uneducated man, but that he had not been educated in the great schools of the rabbis. True, in this particular, we must not lose sight of his divine wisdom and knowledge.

God has seen best to let but one ray of revelation for us shine upon his Son from infancy to manhood. That reveals him in the temple at the age of twelve, answering and asking questions of the Doctors of Law. When we reflect over the training he had received up to this time, we can understand how well prepared he was, and in part at least, why these men were astonished at his knowledge and wisdom. It is in this connection that we get the first and only intimation we have before he began his ministry, that he had more than human wisdom in part at least; and that in some measure his life mission was dawning upon him even at that age. He said, "Wist ye not that I must be about my Father's business?"

Lesson Summary and Teachings.

1. Jesus grew up in the home and little town just as any normal Jew-

ish child would. His training was the best that could be given by his mother and her husband which were supplemented by the teachings given during the week in the synagogue. That he was an obedient child and grew and developed as any normal child would we are plainly told. This was in God's will of purpose and had to be that he might meet all human conditions of life. How important that parents give their children the best Christian teachings possible, that God may then take and use them to his own glory. Comparatively little of that has been done for the generation now in the limelight, and we see the terrible fruits of its neglect.

2. We have every reason to believe that Jesus entered heartily into childish and boyish sports. To my thinking he was strong and vigorous and made a manly man.

How can parents expect manly men and womanly women from their children who are indulging in youth in such dissipating habits as are now common in the homes and schools of our land?

3. That Jesus was a practical and hard working boy as well as a good student is to be inferred from his teaching, and the amount of work he did during his brief public ministry.

No parent can expect the most and best from his child if he lets him waste his youth.

4. For a whole day's journey out of Jerusalem, Joseph and Mary "supposed" Jesus to be in the company, but he was not there. Two lessons present themselves here: They "supposed", but did not investigate to make sure; secondly, because they "supposed" a thing to be true, did not make it true. Because parents "suppose" their children are in good company and all right, don't make them so. Because some people "suppose" there is no harm in the dance, picture show, swimming pool, —mixed bathing,—card game and midnight joy ride, does not remove their evil effects and make them safe for themselves and others.

Because some people "suppose" they can go to heaven without trusting Jesus for salvation does not change God's plan of human redemption to meet their suppositions. To "suppose" a thing is true does not make it true.

A STATEMENT BY PRESIDENT JOHN R. SAMPEY

The friends of the Southern Baptist Theological Seminary have no doubt wondered whether its funds were involved in the recent failure of two large banking institutions in Louisville. The Seminary had about \$50,000.00 on deposit in the Louisville Trust Company, part of which consisted of special funds in the savings department. The greater part of the Students' Fund coupons for the session were represented in a certificate of deposit for a little over \$11,000.00, and the open checking account of the Seminary in the Louisville Trust Company amounted to over \$17,000.00. Naturally, the Seminary will suffer serious embarrassment if these funds should be tied up for a long time. No one seems to be able to tell whether the depositors will suffer serious losses or whether the Trust Company will

finally pay a hundred cents on the dollar. Let all friends of the Seminary who have made subscriptions for its support do their very best to help us at this time of need. If some of our true friends who have already paid their pledges in full to the Building Fund could see their way to send in a voluntary contribution, such generosity would be most highly appreciated.

For a good many years past the Seminary has carried deposits in three different banks in Louisville. We are grateful that we had sufficient funds in the Lincoln Bank & Trust Company and in the Fidelity and Columbia Trust Company to enable us to meet all obligations up to the present time. We shall do our best to live within our income.

I am happy to announce to our friends that the Executive Committee of the Board of Trustees have secured the services of Mr. George J. Burnett as Stewardship Secretary of the Seminary. Mr. Burnett begins his work for the Seminary on January 1st, 1931. He has had large experience in educational work, and his services as Associate Secretary of the Baptist Brotherhood of the South have been very highly appreciated by our people. Mr. Burnett gives hearty support to the Co-operative Program of the Southern Baptist Convention. He preaches and practices stewardship—and has been used in developing the grace of giving in many of our churches.

Mr. Burnett's work will include a lecture course for two or three weeks before the students of the Seminary every session on Christian Stewardship and Church Finance. He will do much field work on behalf of the Seminary. He will assist the President and the Faculty in building up the student body and in increasing the financial resources of the Seminary. For many years the Seminary has had at least one able representative in the field whose chief task has been the presentation of the needs of this School of the Prophets to persons of substantial means. I commend Mr. Burnett to the friends of the Seminary everywhere and request them to co-operate with him in strengthening the finances of the institution.

The Seminary may find it possible to lend Mr. Burnett to a limited number of churches each year to assist them in developing the spirit of stewardship among their members and to co-operate with them in raising a worthy budget.

The usual crowd had gathered after a street car bumped into a milk wagon, flooding the pavement with milk.

"My, what a waste," explained a little man, trying to peer around a very large woman in the crowd.

"Just mind your own business, will you?" snapped the woman and disappeared.

BABY OUT OF SORTS

Lots of things to make baby unhappy. Constipation, upset stomach, fretting, crying, colic, etc. Mrs. Winslow's Syrup for infants fails to make him happy again in a jiffy. It gives quick relief. Made especially for infants and children. Used for nearly 100 years. Absolutely harmless. Contains nothing your own doctor wouldn't prescribe. At your druggist. Send for Mrs. Winslow's Diet Book for Baby. It's full of valuable information and it's FREE.

ANGLO-AMERICAN DRUG CO.
75 West St., Dept. J.L., New York, N.Y.

"PITY THE POOR PREACHER?" W. W. Hamilton, Baptist Bible Institute

This is not applicable today except to the man who fails to see and to lay hold of as great an opportunity as ever came to God's man. This is the preacher's chance to prove himself. A new call has come to us, the greatest in generations. Will we measure up or will we be found wanting? God forbid that we should be joyously feasting from the golden vessels of the Lord's house while God portrays on the walls of our churches the scales of judgment and the verdict, "Wanting".

1. A new call to martyrdom has come to the preacher. A martyr is a witness, and to be a true witness sometimes calls for the stake or the arena. Probably most of us have wondered if we could die for the faith of our fathers should the test come. Maybe some have wished for the privilege. If ever the preacher had the chance to die for the Master it is now. If ever the Lord said to his retreating servant, "Quo Vadis", he surely must be saying it today. If we are tempted to escape suffering, to flee martyrdom, may the Saviour meet us in the way and may we return to our work saying, "I have seen the Lord."

2. A new call to mighty preaching has come to us. It was in times such as these that Amos and Hosea and Micah and Malachi delivered messages which have blessed every generation since that day. The prophetic word is needed again. God's people have drifted away from him. They have forgotten their vows. Their losses and disappointments and sufferings have not caused them to return unto him, and they need the voice of a faithful and fearless prophet who will interpret to them God's dealings and declare unto them his decrees. Pity the poor preacher who has no vision and no message! No wonder the people perish!

3. A new call to consider the world's supreme need is being heard. The people have only broken cisterns. They are feeding on ashes. They are spending their money in abundance, but they are not getting bread in return. They seek new thrills and new excesses and new religions, but they continue to be hungry in heart and to fail in their effort to find satisfaction. They are as scattered sheep, and their supreme need is the Good Shepherd. Do we see them as did Jesus? Are we moved with real and deep and divine compassion? Are the dead ripe fields a call to us for unwearying service and for abundant harvests? Pity the poor preacher who plays and sleeps and who is so busy here and there that he misses the main matter!

4. A new call is upon the preacher for great giving to missions. If Miss Addie Estelle Cox in China can give one-fourth of her small salary, and if Mr. and Mrs. Eugene Sallee can spare \$800.00 from their income for missions, what right have we to larger salaries unless it be for the joy of greater giving? Southern Baptist preachers and secretaries and leaders can give victory to the cause of missions by real sacrifice.

Pity the poor preachers if we have bread and to spare and then let missions and missionaries die of starvation! Let us give until our people see the joy of sacrifice.

5. A new call to intercessory prayer is insistently claiming the preacher's time and thought and soul. Who among us will plead today for God's Israel as did Moses? Who will face the prophets of Baal in the place of Elijah? Who of us can pray today as did Paul for our kinsmen according to the flesh? Lord, teach us to pray! Lord help us preachers to be righteous men and to pray the effectual and fervent prayer which will avail before Thee and against Satan with all his lying wonders! Let us surround and gird the missionaries with our praying! God pity us, poor preachers that we are, if we sin against his people in failing to pray for them.

6. A new call to faith is challenging the Southern Baptist preachers. If we can see our way through the Red Sea, if there are no giants and no walled cities, if Gideon's forces are greater than those against him, then what call can there be to great and triumphant faith? Menacing and staggering and multiplying difficulties and dangers call for heroic faith. Preachers of today have the chance to enroll their names among the immortals who through faith have subdued kingdoms and have wrought righteousness and have turned to flight the armies of aliens. Mockings and bonds and persecution call for faith. Can Southern Baptist ministers meet the challenge? Do we have any doubt as to the outcome for the kingdom of God? Can we see what is beyond the darkness of Calvary, and can we believe with the dying thief?

7. A new call to leadership offers the preacher of today the testing which necessarily comes with all great crises. It has been true through the centuries that when the ordeal was most trying, when the armies were most discouraged and greatly outnumbered, when the cause seemed all but lost, then the weakness of the greatness of the leaders became evident. Such occasions have branded some as traitors, have covered others with shame, and have enshrined the capable and worthy in the hearts of the people. Pity the poor preacher who has the call of such a struggle as we now face, and is not ready to answer with the leadership that is demanded! God help us now to quit ourselves like men, to be true soldiers, to be good ministers of Jesus Christ, to be faithful even unto death! This is the preacher's day! May not one of us fail!

NEWS ITEMS FROM THE FIELD

(By J. W. Beagle)

Miss Mildred Bollinger, East St. Louis, Illinois, writes:

"I am happy to say that we have our Negro work fairly well started. We had sixteen children from the age of four to sixteen the first day. We meet once a week and are studying the life of Jesus. The mission is in the front room of a four family tenement, and as there are not enough seats or boxes, last week I loaded my machine with the little folding chairs from the Fairmont

Mission and took them along."

"So happy am I about the results of our work of the past two weeks that I cannot wait until report time to tell you about it. As I wrote you we had arranged for Mr. and Mrs. Siebenman, lately of the Southwestern Seminary, to come for a ten days' stay with us. They arrived October 31st and stayed until last night. We had a meeting every night while they were here, either at Fairmont or at Landsdowne. The last week we had street meetings at 5:30, and at the church or mission at 7:30. Every afternoon and many of the mornings were spent visiting in the homes. I have no idea how many impromptu meetings were held in the homes. We carried our Bibles and song books, and had a short service wherever the opportunity presented itself. They are splendid workers, untiring in their efforts, always ready to make one more visit before going to supper, eager to speak to one more man or woman before going home after the meetings. They quite won the hearts of our Spanish people here. I do not understand how they were able to do so much in the short while they were here. They were to stay only ten days, but it was impossible for us to let them go, or for them to leave. So they stayed with us another week and we had a wonderful time at our closing service last night."

Rev. A. W. Hancock, Missionary Sac and Fox Indians, writes as follows:

"Just closed a two weeks' meeting at our Only Way Baptist Mission (Sac and Fox Indians) and believe much good has been accomplished toward reviving the Christians in that community. Although there were but three conversions and two additions by letter and two backsliders restored, the church in general is in better spirit to do the Lord's work than heretofore."

"I do not think we can always measure the success of a meeting by the conversions but by renewing of the spirit and sowing of the seed into the hearts of the people. This was manifested by the testimonies and spirit shown throughout the meeting. We had wonderful cooperation from the Avery White Church and also from Stroud Church. We were fortunate to have all-day services on Sundays. Brother Aggers, Superintendent of the Shawnee Indian Agency, Shawnee, Oklahoma, who is a Baptist preacher, preached for us one Sunday afternoon, and Brother A. E. Petroff, Evangelist, who is now holding a meeting in Stroud, preached one Sunday afternoon."

"The Lord captured one of the most influential Indians among the Peyotas and the entire church is expecting great things from this man. He has already testified and led in prayer in the church and performed like an old veteran in the work. He is a comparatively young man."

Rev. Jordan Davis, Professor in the Theological Department, Selma University, Selma, Ala., writes:

"In compliance with your request I am writing you a statement of my work in Alabama. This has been a very busy year with me. In the Theological Department here, we have a splendid group of young men.

They all seem to be in earnest about their call to the ministry. We are endeavoring to inspire in them a love for men and an interest in study.

"A number of the men have an opportunity to preach on Sundays. This affords them an opportunity to put into practice many of the things taught them in the class room.

"Our Chapel service affords us a great opportunity to talk to the entire student body on such subjects as "Honesty," "Reliability," "Truthfulness," "Purity of Life" and "Work," etc. We base our discussion for the most part on the Bible.

"To further stimulate interest in religious activities among the students, we have B. Y. P. U. meetings. We have our B. Y. P. U. organized into groups and we find the group system has stimulated greater interest, increased the attendance and finance.

"In addition to my work at school I have two rural churches. At these churches I serve about eight hundred people. I get a great deal of joy from serving these people because of their appreciation of my service. To these two churches we have added by baptism this year, seventeen. We are striving to develop these into strong Christian workers.

"Perhaps the most outstanding experience I have had on my field was at Waugh, where an old man, once a drunkard, became a Christian. The story of this incident I sent you."

TWO GOOD BOOKS FREE

While reading a copy of "Bordon of Yale, '09," I saw in a foot-note where anyone could secure a copy of a little book—"The Three-Fold Secret of The Holy Spirit"—free of charge, for the asking, by addressing the publisher: Silver Publishing Society, 1013 Bessemer Building, Pittsburg, Pa.

I wrote the publishers and they sent me a copy; and on the last page I found the same offer of another book by the same author (James H. McConkey). And so I ordered it: "The End of The Age." Both books are good, sound reading matter.

The author does not fail to place upon the brow of the Virgin born Son of God the crown of Deity; and he treats the written word as verbally inspired. These two little books are mighty good reading matter for young preachers and Sunday school teachers.

Anyone desiring a copy may have one mailed free by addressing the publishers. This is an advertisement, it's true, but not for the purpose of making money out of it.

—J. E. Heath.

Father: "Tom, go and fetch the old horse."

Tom: "Why the old horse, father?"

Father: "Wear out the old ones first; that's my motto!"

Tom: "Well, father, then you fetch the horse!"—Wise Words.

W. F. GRAY'S
GENUINE
OINTMENT
PRICE 25c
NASHVILLE, TENN.

Gray's Ointment
With its soothing, healing
antiseptic action, is a most
effective remedy for cuts,
bruises and skin troubles.
At all drug stores. For free
sample write
W. F. GRAY & COMPANY
706 Gray Bldg.,
Nashville, Tenn.

The Children's Circle

Mrs. P. I. Lipsey

BIBLE STORY No. 2 The Great Draught of Fishes Luke 5:1-11

One day, the people were very anxious to hear Jesus talk to them, but so many pressed about him that he could not well do it. So he looked around, and saw that the fishermen, his friends, had left their boats and were washing their nets. Simon, who owned one of the boats, took Jesus in it and pushed out a little from the shore, and he sat down in it and taught the people. When he had finished, he told Peter to go on out a little further, and let down his nets to catch some fish. But Peter and his friends had been fishing all night, and hadn't caught a fish, and he told the Lord so, in a discouraged way. "But never mind about that, Master, we'll try again, if you say so." And so he did, and so many fish rushed into the net that they couldn't pull it out, and the net broke. It must have been a very big net, for when they signed to their partners in the other boat to come in a hurry, and all of them together got the net up, the fish filled both boats so full that they began to sink. Peter was very much frightened, and fell down at Jesus' feet, begging Him to save him, because all at once he felt that he was a sinner. Jesus told him not to be afraid, and that from that time he should be a fisher of men, not of fishes. So then all of them, two pairs of brothers, Peter and Andrew, and James and John, when they had brought their boats to land, left them, and went to live and work with Jesus.

Questions

1. What was the name of the lake on which the boats were?
2. Were these men fishing for fun, as you do sometimes? What for then?
3. What made Peter feel, all at once, that he was a sinful man?
4. What did Jesus mean when he said, "Thou shalt catch men"?
5. How did they show that they understood Him?

My dear Children:

I believe I did not say to you that during Christmas I had pretty Christmas cards from Evelyn Sandidge and Ernest Clark. I appreciate them both very much, and send them hereby my thanks.

As for our letters today, they are not so many in number, but fine in quality. The little one from my dear friend, Miss Minnie Landrum, missionary to Brazil, came in a tiny envelope 3x2½ inches in size, by a two weeks, or more sea-voyage. It has Christmas bells ringing, stamped upon the back, and you can see that what she writes is very Christmassy.

The other letters all contain good contributions to our objects. And by the way, we have now finished Miss Byrd's Library, and I shall give what we now have, if no objection is raised, and what comes in later, to the Orphanage. Is that all right? We raised only \$80 of the \$100 we wanted, but that is doing pretty well for these times, and will buy Miss Juanita a lot of books.

I hope some of you will send your answers to the Bible Story Questions. I am not making them hard.

With love to you all,

Mrs. Lipsey.

Rio, Brazil, 1930.

My dear Mrs. Lipsey:

How are you by now? I keep up with you thro' the Children's Page in The Baptist Record. I know you enjoyed your trip out West. Time flies swiftly by. It will soon be two years since I left Clinton, after my

vacation at home. I'm well, and still enjoying my work. Best wishes to you and Dr. Lipsey for a good Christmas. I'm also hoping the New Year will bring you much joy. Lovingly,

Minnie Landrum.

Newton, Miss., Dec. 23, 1930.
Dear Mrs. Lipsey:

Here comes the Clarke College Sunbeams offering to the Orphanage. We are sending 50c. We are hoping the orphan children will be pleased with our offering. We have 29 enrolled. Mrs. Holmes is our leader. Enoch Purvis is president. We are very much interested in the Orphans' Home, and we are going to send another offering soon.

Annie Mae Kitchens, Secy.

Thank you, Annie Mae, for the offering and for the promise. I hope Santa Claus was good to every one of you, and that you will have a happy New Year.

Indianola, Dec. 11, 1930.

Mrs. P. I. Lipsey

Jackson, Miss.

Dear Mrs. Lipsey:

Enclosed you will find check for \$1.00 from the Sunbeams for the Juanita Byrd Library.

W.M.U.

By Mrs. Percy Ray, Treas.
Your Sunbeams are doing some good shining these winter days, Mrs. Ray. Miss Byrd's Library fund is now finished, and with your permission I will give this Sunbeam dollar to the Orphans. We are grateful.

Natchez, 12-22-30.

Dear Mrs. Lipsey:

We are members of the Sunbeam Society of First Baptist Church. Our Society has made the Standard of Excellence for this year. We have about thirty-eight members, but not all active members, and we enjoy all our meetings. We gave over six dollars to Foreign Missions. Enclosed please find \$1.00 for Miss Byrd for her books. Wishing you a Merry Xmas, and a Happy New Year.

Your Sunbeam Friends,

Dorothy Cooper

Audrelyn Jones.

O, how fine, my dears! Reaching the Standard of Excellence, a fine membership, and enjoyment of the meetings, and good gifts. I thank you and congratulate you.

Leland, Miss., Dec. 23, 1930.

Dear Mrs. Lipsey:

I'm enclosing a one dollar bill, from the Sunbeams of First Baptist Church of Leland. Please add this to Miss Byrd's Library Fund. Am sorry our amount was not more, but probably we can give more to this cause or some other just as worthy at another time.

Mrs. J. R. Brown,

Sunbeam Leader.

Thank you, Mrs. Brown. As we have finished our Library, I am giving this to the Orphans, which I think will please the Sunbeams.

Courtland, Miss., Dec. 29, 1930.

Dear Mrs. Lipsey:

Please find enclosed sixty-four cents (64c) from our Sunday School Class to the Orphans. We are Juniors from Liberty Hill Church, Pannola County. Our teacher is Mrs. Pauline McCullar and our pastor Bro. N. G. Hackman of Sardis. We love them both very much. This is not much, but we hope it will help the Orphans some.

With best wishes,

Elizabeth Vick, Sec.

So glad to hear from you, Elizabeth. I know your offering will be helpful to the orphans. Thank you all so much.

ON TO JACKSON INTERMEDIATE LEADERS

I am writing this last notice about our Intermediate conference in Jackson to urge you again to make any sacrifice necessary to attend this Southwide conference. I wouldn't be urging so insistently under the existing circumstances but for the fact that this is such a rare opportunity for Mississippi people.

Dr. R. G. Lee of Bellevue Church of Memphis is to bring us three messages in our Intermediate section. Dr. W. W. Hamilton will bring us four devotional messages. Some other leading speakers and conference leaders in this division are as follows:

Miss Virginia Lee of Nashville, Miss Mary Alice Biby of Nashville, Miss Clara Mae Macke of Nashville, Mr. Frank Burkhalter of Waco, Texas, Mr. T. B. Maston of Seminary Hill, Texas, Clyde V. White of Portsmouth, Virginia, Dr. Homer L. Grice of Nashville, Miss Elizabeth M. Waite of Pensacola, Fla., and Mrs. Robert Beddoe of Dallas, Texas.

Mr. E. A. Patterson of Memphis will lead the singing for this department and Mrs. R. E. Morgan of Jackson, Miss., will be our Intermediate pianist. The Bellevue girls' quartet of Memphis will give us some special musical numbers.

The general sessions and exhibits in addition to a program of conferences and demonstrations under the leadership of the above talent will give us a program that you cannot afford to miss.

All of you who have exhibit material should send it to Miss Mary Alice Biby in care of Robert E. Lee Hotel, Jackson, Miss., at once. This material must be on hand before nine o'clock Monday morning preceding the opening of the conference on Tuesday, January 13th. Be sure that all material sent in is marked on the back containing the name of the individual making it, church and state the same came from.

Dr. Truett, Dr. Newton, and Dr. Maddy will be our general session speakers. All the general sessions will be held in the city auditorium and all the Intermediate conferences in the Robert E. Lee Hotel.

I earnestly hope that all our Mississippi Intermediate workers realize the opportunity that is ours in this conference. We shall be looking for you from all sections of the state.

—Wyatt R. Hunter.

BEDS OF PEARLS

Rev. Robert G. Lee, D.D.
Sunday School Board of the Southern Baptist Convention, Publishers, Nashville, Tenn. Price \$1.25

Dr. Lee is easily one of the most eloquent preachers, and fascinating writers of the present generation. We have learned to expect much from his tongue and pen and are always delightfully surprised at his "feast of reason and flow of soul."

He seems to touch every chord of the human heart which trembling or rejoicing yields to his pathos or stirs to his power. The witchery of his words is equalled only by the brilliancy of his thought and the sweep of his passion. He is orthodox set on fire and men draw near to see its flight and feel its warmth.

PATENTS

Time counts in applying for patents. Don't risk delay in protecting your ideas. Send sketch or model for instructions or write for FREE book, "How to Obtain a Patent" and "Record of Invention" form. No charge for information on how to proceed. Communications strictly confidential. Prompt, careful, efficient service. Clarence A. O'Brien, Registered Patent Attorney, 313-B, Security Savings and Comm'l Bank Building (directly across street from Patent Office) Washington, D. C.

His thoughts are high but he never forgets that men live on earth. His darts strike the hearts of men; his balm heals the wounds of men; he is as practical as he is eloquent.

He illustrates how the "old story" may be told in a new way. Inexhaustible beds of gospel pearls. Note the rich bed he finds in a few immortal verses of sacred Scriptures.

The curse—our sins; the Christ, the Son of the Living God; and Calvary, Christ died; the Constraint, the love of Christ constraineth us; the Complement, He was buried—He rose again; the Contemporary, He ever liveth to make intercession for us; the Consummation, Because I live ye shall live also; the Confirmation—"According to the Scriptures."

Dr. Lee is indescribable, therefore irresistible. Let those who desire to explore a bed of pearls follow the author in this precious volume and they will rejoice in finding priceless treasures good for both worlds.

"Beds of Pearls" is like a golden stairway leading from the shadows of sin into the throne chamber of the king.

—Byron H. DeMent,
Baptist Bible Institute,
New Orleans, La.

NEWS FROM OUR HOME

Santa Claus was very generous to all the children of our Home here. A Christmas tree was given by the First Baptist Church of Jackson, and every child received at least three articles. Also, many toys, much fruit, etc., were sent in from over the state. The children had a chicken dinner twice, during the week. Many of our children had the opportunity and privilege of spending Christmas with some of our friends outside of the Home.

Our children are all keeping warm these days, as heat produced by gas, from our own well, has been installed in the furnace, cook stove, and school house.

We received applications for the admission of more than 125 children, during the month of December. Of course, we cannot take all the children we are asked to take, and we are asking our friends to be patient with us, when we refuse to take the children they ask us to take.

Bank failures over the state resulted in having returned to us more than \$110.00 worth of checks last week. Although, we have not had all the employees we need, we reduced our number by two, in order to run the Home more economically.

If Junior or Little Mary has some shoes too small for them, why not send them to the Orphanage?

—Winnie Hannes, Reporter.

B. Y. P. U. Department

"We Study That We May Serve"

AUBER J. WILDS, General Secretary
Oxford, Mississippi

Next Week!

Next week we will meet you in Jackson. Tuesday morning marks the opening of the South-wide Sunday School Conference. You read all about it last week in the Record, now the thing to do is to come and see if it is really all it was advertised to be! Seeing is believing. Well you will find it all of that and then some, for it is impossible to tell all the good qualities of a meeting like this is going to be. Meet us there and let us share the blessings together.

Columbus First Progresses Under New Environment

The First Church, Columbus, new educational building makes possible splendid quarters for the B. Y. P. U.'s as well as the Sunday School and under this new environment the work of the B. Y. P. U.'s moves forward in a splendid way under the leadership of Director N. E. Sumrall. In a recent report of their work mention was made of Miss Ottley Will Goolsby, who has had a perfect record in attendance for more than a year. Special emphasis is being given reverence and the results show that young people when properly led will do right. Congratulations, Columbus.

Indianola B. Y. P. U.'s Have Rapid Growth

For a year now the B. Y. P. U.'s of Indianola have been moving forward from victory to victory, gaining new impetus from month to month. Mr. A. N. Andrews serves as B. Y. P. U. Director. They have the fully graded work including a Story Hour, Junior, two Intermediate, Senior and Adult Unions. Mrs. D. L. Sturgis is president of the Adult union, Chas. Godbold president of the Senior union, Mrs. A. A. Orr leader of Intermediate No. 1, Mrs. C. E. Powell leader of Intermediate No. 2, Mrs. W. O. Holmes leader of the Juniors and Mrs. M. C. Faison leader of the Story Hour. They have an enrollment of 145 with an average attendance of 118. The Monthly Council is an important phase of their General Organization and recently they have been cooperating with the Deer Creek Associational B. Y. P. U., having a large attendance from their unions at a meeting held in Belzoni. We are happy to know of this splendid work in one of our best delta towns. The B. Y. P. U.'s of District Two look forward to meeting with these splendid Indianola folks in June for the District B. Y. P. U. Convention.

Kosciusko's Code of Honor Adopted by Others

You may remember several months ago reading in this department of the Record a Code of Honor that had been adopted and used with success by one of the Kosciusko B. Y. P. U.'s. We hope you did and that your union did what the Indianola Intermediate B. Y. P. U.

did, adopt it. The Indianola union made one change in the Code and that was, they had the chart on the wall and every member stuck a tack in it as his pledge to fulfill the ten obligations set forth in the code. The leader then appointed one of her older members as "critic", whose duty it was to read her report to the union each Sunday at the close of the meeting and to remove a tack from the chart for anyone who willfully and deliberately disregards his pledge if such should ever be the case. At the time of this report not one tack had been removed. If you did not see the code and want to use it write us and we will send you a copy.

Union Has Interesting Training School

The first week in December was the week for the B. Y. P. U. Training School for Union. Director Saunders and Pastor Parker had everything all ready to go at the appointed time and even though there were other meetings and counter attractions during the week the attendance and spirit of the B. Y. P. U. School was splendid. Forty-five minute class periods with forty-five minute intermission for demonstration, lunch and fun was the schedule for the week. Many good results came from the week's work, but one in particular which marks the progress of the work is the establishment of the "Unified Service". The B. Y. P. U.'s now come into the main auditorium for their closing period every Sunday and there is no intermission between that service and the preaching service. We believe that is the best schedule for all churches and advocate its use; it has many advantages over the unions meeting in a different auditorium for their closing assembly and only needs to be tried thoroughly to prove this statement.

Decatur Holds First B. Y. P. U. Training School

During the week of December 14-18 the B. Y. P. U.'s of Decatur came together for the first time in a training school. This was not a good week for such a school, because it was the week before Christmas and schools were closing early for the holidays and were also having examinations, but even with these, including two school plays that week, the B. Y. P. U. members were loyal and a good crowd, between forty and fifty, each evening met at the church and four successful classes were taught. Pastor McCraw and Director Cooper proved to be genuine in every respect, doing everything possible to make the week every whit a success. It was a good week and liked so well that another school is being planned for July, when an effort will be made to have every church in the association join in a simultaneous Study Course.



BUILDING OF SALLIS BAPTIST CHURCH

NORRIS H. ROBERTS, Pastor

This house will enable the church to render larger and more effective service.

Newton Co. Associational B. Y. P. U. Plans Monthly Meetings

In a conference with some of the workers in the association plans were made for the work of the Newton County Associational B. Y. P. U. for 1931. It was decided to hold a monthly meeting, meeting one month in one district and the next month in the other. District Two will have the first meeting the afternoon of the fourth Sunday in January, then on the afternoon of the third Sunday in February District One will have their meeting. This will be the plan through the year. In July a simultaneous Study Course is being planned; this study course will close with a big social with all churches in the association cooperating. Mr. Grover James, vice-president of the association, with the cooperation of the district vice-presidents, will guarantee the success of these meetings with President Saunders at the steering wheel.

The Senior B. Y. P. U. of Kosciusko, Miss., is planning a good year. We have started off with a good attendance. We elected our officers, which are as follows:

President, Beatrice Crawley; Vice-President, Earl Guyton; Corresponding Secretary, Grace Lowe; Secretary, Irene Lord; Bible Leader, Frank Summerhill; Pianist, Christine Spain; Chorister, Frank McCool; Group Captains—1, Arthur Doty; 2, Ava McGee.

Yours truly,

(Miss) Grace Lowe, C. S.

PICKENS B. Y. P. U.'s

Since our last report the union has expanded so a division became necessary, hence an Intermediate B. Y. P. U. was organized with eleven charter members. Mrs. Edgar R. May was elected Leader by the church; other officers as follows: President, Josephine Anderson; Vice-President, Swift Campbell; Recording Secretary, Frances Bryan; Corresponding Secretary, Teenie Pugh; Pianist, Fannie Whitworth; Bible Readers Leader, Mamie Connor; Treasurer, Mabel McDaniel; Captains, James and Caron Anderson.

The union begins work Jan. 4; had its first social Dec. 18 in the home of Mrs. C. M. Bryan; Mrs. May, Leader, assistant hostess.

Officers of the Senior B. Y. P. U. for the first quarter of 1931 are: A. M. Lorange, President; Julia Mitchell, Vice-President; Mrs. C. M. Bryan, Recording Secretary; Mrs.

Wilna S. May, Corresponding Secretary; Mary K. Yarborough, Pianist; Mrs. Mary Whitworth, Bible Readers Leader; Katherine Boyd, Chorister; Ouida Rogers, Treasurer; Mrs. Pat Gibson, Mildred Thrailkill and Virginia Anderson, Group Captains; Mary Louise Dendy, Publicity Chairman.

The union will stress the group idea this quarter and wage a strong battle for better programs. Every member is on one of the seven committees (music the seventh) and emphasis will be placed there too. Assistants will be pushed to the front to acquire training.

The second week in March a study course will be given, State Secretary Auber J. Wilds in charge.

Grade for November of the Senior union is '87, our Bible readings being lowest with an average of 63.70.

The Seniors and prospective members enjoyed a delightful Christmas social in the home of Mrs. Edgar May Dec. 22, Mrs. C. M. Bryan co-hostess. The next is scheduled for Valentine, Miss Montgomery of the social committee having entire charge.

Quarterly business meeting was held the last week in December, also monthly program planning meeting for January.

At present one officer is giving a short talk at each weekly meeting on his or her duties.

All committees will have separate meetings for planning next quarter's work, prior to Jan. 4th.

Special numbers will be featured next quarter. All available talent will be utilized.

PROHIBITION SAVES MANY LIVES

The decrease of alcoholic deaths since prohibition is conclusive evidence of a decline in the use of intoxicants, because bootleg and moonshine are more deadly than "good liquor."

The reports of the U. S. Bureau of Statistics show that the average number of alcoholic deaths per 100,000 population dropped from 5.2 for the eight years before prohibition to 2.8 for the eight years after, a decline of nearly half.

Christopher P. Connolly, in an article in the October number of Religious Education, computes from government figures that prohibition has saved Uncle Sam more lives than he lost in the World War.—Prohibition Facts Service.

ISAIAH VALDIVIA ORDAINED

W. W. Hamilton, Baptist Bible Institute, New Orleans

Spanish and English and Portuguese were prominent in the ordination of Rev. Isaiah Valdivia, a student of the Baptist Bible Institute. He has been for some time serving as pastor of the Spanish congregation which meets on the first floor of the Coliseum Place Baptist Church.

Brother Valdivia is a son of the first native missionary in Chile, and has been a student in the States for some years. His original plan was to fit himself for a business career in Chile, but finally yielded to the insistent conviction that he must go back to Chile as a missionary to his own people.

At the request of the Coliseum Place Church, of which Brother S. G. Posey is pastor, a presbytery examined Brother Valdivia and heartily recommended his ordination. The sermon was preached in Spanish by Dr. J. W. Newbrough of the Rescue Mission, the prayer was offered by Rev. W. C. Hamil, a fellow-student, the charge to the pastor was given in English by the president of the Baptist Bible Institute, and the charge to the congregation was given in Portuguese by Dr. John W. Shepard, who holds the Chair of Missions in the Baptist Bible Institute.

This is just another evidence of God's blessings upon the work which is being done among the foreign speaking people in New Orleans. Never in Baptist history in this city have there been as many workers giving themselves to this special task, and the increasing results bring great gratitude to those whose gifts are making possible such immediate and far reaching and abiding missionary returns.

NEW YEAR AND NEW SEMESTER AT SOUTHWESTERN SEMINARY

(By L. A. Myers)

A New Semester

Beginning January 26th the Southwestern Baptist Seminary will enter the second semester of its 24th year. A material boost in the present enrollment is expected. If in keeping with previous years there will be 30 more to join the 400 students already enrolled. Since the inauguration of the semester plan new students have been limited in the available classes for a term enrollment. Beginning with the semester, January 26th, every class will be opened to new comers and the students will experience no difficulty in carrying his or her work forward with a high standard. Incidental matriculation for the balance of the year amounts to \$20.00 with corresponding low economical expense covering all living requirements.

The New Year

Facing the new year, the Seminary has undaunted faith in the brotherhood of the South in helping to keep fervent the faith, high the standard, loyal the attitude, and sound and fundamental the lines of work so strictly adhered to during the 24 years of its existence. The institution could not come to the close of 1930 with such gratification for the loyalty of its students and

for the high type of work that they are doing without feeling the bright prospects for the future. But it is a hope built on faith because Southern Baptists must provide.

The thousands who read The Baptist Record and are moved by the many inspiring and appealing articles could not find a worthier object for the 1931 prayer list than this institution. As its friend, pass its message on to others who, perchance, have not read this article.



"He would have wished it so"

HOW many sorrowing hearts have found comfort in the thought that the unexpressed desire of a dear one gone before has been fulfilled! Yet of all the unspoken wishes none is so universal as the yearning for protection from the elements of corruption that are always present in the earth. This protection, complete and permanent, is assured by the

GALION CRYPTORIUM

THE UNDER-GROUND MAUSOLEUM

Constructed exclusively of heavy, rust-resisting iron (Armco Ingot) or of solid, seamless, everlasting Bronze, the Cryptorium is non-porous, impervious to water, secure against the attacks of living organisms and the ravages of the elements. Sealed hermetically or by the pressure of the enclosed air, it protects casket and contents from all external changes -- the same after half a century as on the day of interment. It is "the ultimate in burial protection," superbly beautiful yet extremely moderate in cost.

Mail the Coupon for this Book



This handsome book describes and illustrates the several types and finishes of the Cryptorium and contains much valuable information that will greatly relieve the emotional and mental strain at the time when decisions must be made quickly and sanely. Write today for complimentary copy.

THE GALION METALLIC VAULT CO.
Department J-4 Galion, Ohio

Please send a copy of this Book to

Name _____
Address _____

Growing out of your loyalty, definite and tangible, may come religious leaders of the future who will multiply your own usefulness through the next generation.

J. E. CLAUNCH OF ARKANSAS

I am taking this method of writing a brief word of commendation concerning my friend and brother, J. E. Claunch, formerly of Arkansas, but now resides at Collins, Miss. While Brother Claunch is a native of Mississippi, he has been out of the state for many years and most all of his ministry has been in Arkansas.

I have known Brother Claunch for eleven years and during my pastorate of the Lonoke Church, where the honored Dr. J. W. Lipsey was for a long time pastor, Brother Claunch was employed by the Caroline Association as Missionary, in which capacity he served for four years, during which time I was his pastor and intimately associated with him in the Lord's work and the work of the association, being a member of the Board. He did the finest service of any missionary the association had in years. He is indeed a zealous worker, good preacher and consecrated man of God.

I am glad that already two of our good churches in south Mississippi have called him and any other one-fourth or one-half time church would do well to call him.

I heartily recommend him and his good wife to the Mississippi Baptist family.

Cordially, his former pastor,
—R. A. Eddleman.

SCOTCH SEAMAN SAVED

W. W. Hamilton, Baptist Bible Institute, New Orleans, Louisiana

A mother six thousand miles away was praying and her prayer was answered through two Baptist Bible Institute students in New Orleans. The son was an engineer aboard one of the many great ocean going ships which come from all parts of the world to this second port of the United States. For three years he had been away from home and in his travels had visited almost all the great ports of the world.

At first he did not respond to the testimony of the students, but soon there was established a point of contact, for the B. B. I. men were both from overseas. Their testimony to the power of Christ to save and to keep even in New Orleans gradually enlisted the seaman's serious attention, and they perceived that the Holy Spirit was deepening his conviction and concern. They urged and prayed, but he did not yield.

When the time came for his ship to begin its long voyage to South Africa he still had not surrendered his all to the Master, but while out on the Gulf of Mexico he faced anew his wasted time and talents, and for all the future yielded the direction of his life to the Great Pilot.

As soon as they could come, letters began to arrive from Africa and India telling how everything was changed, and how happy he was (because of his witness on board) to be known as "the sky pilot". He has now been accepted as a student at the Bible Institute, and hopes soon to arrive again in the port

In Memoriam

RESOLUTIONS

WHEREAS, God, in his infinite wisdom, has taken Mrs. E. K. Lide from among us,

WHEREAS, Mrs. Lide's saintly fortitude in hours of pain and sorrow; her unswerving loyalty to the cause of Christ; and her singleness of purpose in behalf of missions have been an inspiration to us all.

WHEREAS, She served many years as president of the W. M. U. of our church, and held the work up with her interest and prayers after her years of active service came to an end,

WHEREAS, We know that her blessed influence will be felt for many years to come in the W. M. U. work of the First Baptist Church, Columbus;

THEREFORE, Be It Resolved, that we give this expression of our love for her and our appreciation of her beautiful Christian character.

Be it also resolved that because of her example before us we increase our devotion to that "Cause for which she gave the last full measure of devotion,"

Be it further resolved that a copy of these resolutions be spread upon the minutes of the secretary's book, and that a copy be sent to her family and a copy to The Baptist Record.

Respectfully submitted,

Mrs. J. M. Brownlee

Committee: Mrs. O. R. Griffin
Mrs. C. N. Brandon

where he was saved from his prodigal wanderings.

Student A. M. Sutherland, of Scotland, who tells of this happy incident says: "By visitation of the ships and the distribution of Gospels and literature to the seamen, the influence of B. B. I. workers is literally spreading to the ends of the earth."

How many times the story of Captain Shroeder is being repeated, and Southern Baptists are sending back native workers to foreign fields through the consecrated young men and women at the Baptist Bible Institute!

ONLY ONE IN THE WORLD

Dr. J. H. Rushbrooke makes the statement that the only Gipsy Baptist church in the world is located at the Gipsy village, Golenzi, in Bulgaria. A stolen New Testament led to the formation of this church some years ago. Until recently the services were held in cottages and borrowed buildings. The church now has its own building in which to worship. This building was made possible by German Baptists in America. The Gipsies have had a large part in the securing of the building. Dr. Rushbrooke says the response of the Gipsies of Golenzi to the simple presentation of the New Testament message is remarkable and significant. The pastor of the church is a German Baptist. Hints and Helps.

THE DISTRESSING NEED OF MANY AGED MINISTERS

(Thos. J. Watts, Executive Sec'y.)

Editor Joseph E. Brown of the Word and Way, Missouri, in a recent article used the caption "Brushing the Clouds from the Sunset." The Editor's reference was specifically to the matter of making the old preacher comfortable. True, he was dealing with the new Service Annuity Plan of the Relief and Annuity Board, but his article had just as direct a bearing upon the Board's efforts to bring aid and comfort to our preachers who have grown old in the service of the churches without any annuity provision whatever. There are many hundreds of our preachers and widows who fall into this class. These should not be looked upon as objects of charity. They have served long and well and are entitled to the denominational stipend. The denomination does not give to these as to a charity, but rather it pays or should pay as a matter of equity and justice. But they are just as needy as though they were objects of charity and unless the churches make provision for them many will of necessity become the recipients of private and public charity. Some of them are already wards of the Counties in which they live. Scores of them are unwilling to make their true condition known and are suffering painful want. Surely our great Baptist people want to remedy this condition. They are doing something for a great number, but what they are doing is all too little. And an army of worthy preachers and widows have not been included in this denominational ministrations.

Let the reader be reminded of some facts about this work of ministerial relief.

First, of the \$210,000.00 allocated to the Relief Board by the Executive Committee of the Southern Baptist Convention for the calendar year 1930, only \$92,162.24 has been received by the Board up to December 22, 1930.

Second, the aggregate stipends paid by the Board to relief beneficiaries during the year now closing has greatly exceeded the Board's receipts from the churches and from its invested relief funds.

Third, the large number of new applications for relief benefits, if granted, would call for very much more money than the Board has been distributing.

Fourth, the poignant needs of the great army of beneficiaries on the Board's roll would, if reasonably met, require a much larger sum than it has ever been able to pay.

Fifth, steadily diminishing receipts from the churches makes the problem of worthily caring for the Board's beneficiaries a very aggravated one. The Board can go no further in relieving distress among our preachers than our people make possible.

Sixth, there are more preachers and widows who are now suffering distressing need than we have known of since the Board began its beneficent work and preachers and widows who have been the recipients of some support from relatives and friends now find that support cut off by reason of the economic depression through which the country

is passing. Some have lost their little savings in bank failures and are now for the first time suffering actual want.

Who Will Answer

Have we not Baptists in every State that the Lord has blessed with ample funds or with a relatively good degree of prosperity who will hear and respond to the appeal of our Veteran Preachers and the widows of deceased preachers? Dallas, Texas.

BOOK REVIEWS

(By Hendon M. Harris)

How to Teach Young People and Adults in the Sunday School, by G. S. Dobbins.

A Popular History of Baptists in Mississippi, by J. L. Boyd.

Dr. Dobbins' book is dedicated "to Doctor Algernon Jasper Aven, beloved teacher and friend who led me to Christ." As is well known, Dr. Dobbins' is Professor of Religious Education and Church Efficiency in the Southern Baptist Theological Seminary and is one of the most distinguished of the alumni of Mississippi College. In this volume there is a clear, stimulating presentation of How to Teach Young People and Adults. To the haphazard and happy-go-lucky type of teacher this book will prove a revelation of what real teaching in the Sunday school involves; to the efficient teacher it will prove a tonic and spur to yet greater effort. Written for popular use, the book has underlying and undergirding it the very latest and best of the teachings of modern pedagogy. Not only teachers of adults but pastors and Sunday school superintendents should make a careful study of this book. There are chapters on the teacher's Personality, the teacher studying the Bible, Essential aims and outcomes, principles of method, building the lesson plan, presenting the lesson, relating the lesson to life, relating the class to school and church and tests of success. If Dr. Dobbins' suggestions are studied and followed, a multitude of churches will have phenomenal growth along all lines. The chapters are well outlined.

Bro. J. L. Boyd assuredly deserves the thanks of Mississippi Baptists for his very interesting and painstaking history of Baptist people in this state. His book should be in every Baptist home. The make-up of the book is quite attractive, clear type and good paper. The style is clear and his treatment logical. Truly here is told an absorbing story which leads the reader on to the end.

If one dared to be critical of such a fine work, he would suggest that the biographies occupy nearly one-third of the main part of the history. Interesting though they all are, most of them could be condensed to advantage. There are some expressions which might be altered for better effect. For example on page 264 Dr. Mullins is referred to as having been a "misfit" while working as assistant secretary of the Foreign Mission Board. The word "misfit" seems rather strong. Doubtless these and some other minor errors will be smoothed out in a second edition, which we hope will soon be necessary. Altogether, Bro.

Boyd deserves and should receive unstinted commendation and encouragement for doing this good piece of work. The presentation of the early beginnings of Baptist work in our state is particularly valuable.

SOMETHING NEW AND REFRESHING AT "SOUTHWESTERN" (Lewis A. Myers)

Truly, great innovations are the chapel hours at the Southwestern Seminary during the month of December. Speakers have included: Mrs. Eugene Saltee, Richmond; William Hall Preston, Dr. Austin Crouch, and Miss Alice Bibby, Nashville; Dr. J. B. Moseley, Shreveport; Dr. George J. Burnett, Memphis; Dr. F. M. McConnell, Dallas; Dr. Rupert Naney, Oklahoma City; Dr. Walt Johnson, Mars Hill; Dr. Hal Buckner of Buckner Orphans' Home, and Mrs. Robert Beddoe, Dallas.

Each speaker addressed the students largely from his own field of activity, and the feeling is current that there are few, if any previous periods when such an array of speakers were chapel visitors. Dr. Scarborough has invited many others for January.

Two Fine Examples of Living and Giving

For many years I knew the life of Daniel Sharpe Ford, the owner of the famous Youth's Companion, and for twenty-five years have had a share in dispensing the largest benefaction in his will. Although a multi-millionaire and loving fine things, he always lived very modestly. When he died he made his only child, a married daughter, independent, and left nine-tenths of his estate to religious and philanthropic interests which had been dear to his heart throughout a lifetime.

Mr. and Mrs. Roger W. Babson, with whom I have been associated for nearly ten years, after winning economic independence continued to live modestly, never allowing themselves even the luxury of a chauffeur while they were spending more than \$2,000,000 to found two unique educational institutions, Babson Institute and Webber College. They put the same genius and energy into their giving that they put into the

getting. Mr. Ford and the Babsons are the kind of winners who do not fail.—George W. Coleman in Watchman-Examiner.

PRESIDENT TO HEAR CARILLON

A Carillon of twenty-five tubular bells will be installed in 1931 in the belfry of the National City Christian Church at Washington, D. C.

This church, an imposing edifice of monumental beauty, is so close to the White House that it is expected that President and Mrs. Hoover will be able frequently to hear the lovely melody of familiar hymns as they wing their way from the Chimes.

The Chimes of the National City Christian Church include equipment whereby the Westminster peal is sounded every fifteen minutes and whereby any musical selection or program may be played automatically as desired. Thus the donor is assured that the Chimes will not only be played every day through succeeding generations, but that every selection will be rendered exactly as a Master Chimer would render it.

The Carillon, produced by J. C. Deagan, Inc., of Chicago, is the gift of L. E. Grigsby who in 1927 made a similar presentation to the Wilshire Boulevard Christian Church, Los Angeles.

STOP BOBBY'S COUGH

Before it Weakens Him to the Danger Point!

Never take a child's cough lightly. You can't tell where it will end. Many a serious sickness has started with "just a cough". For a cough is not only distressing, but weakening as well. At the first sign of a cough or chest soreness in old or young, always give good, dependable old "Piso's for Coughs".

Piso's does the five things necessary to stop a cough and repair the damage done. It checks the cough spasm, loosens the mucus, opens the air passages, soothes the inflamed tissues, and at the same time, has a tonic value that tends to build up what the cough tears down. Only Piso's supplies these five vital effects and it contains no opiates and does not upset the stomach. Safe to give, even to babies. All druggists sell Piso's in 35c and 60c sizes. Be sure you ask for "Piso's for Coughs".

"Brushing the Clouds From the Sunset"

An army of more than 1,200 aged preachers and widows look to The Relief and Annuity Board for relief benefits. An aggregate sum of \$125,000.00 was distributed to them last year. The average bi-monthly check was distressingly small.

More than 125 applications have been held for months on the deferred list. They need some help. They are old and infirm. Some are seriously ill. Their appeal is before the denomination.

The receipts from the churches for the calendar year 1930 were only 45% of the sum allocated to this cause by the Executive Committee of the Southern Baptist Convention.

Increasing applications and greater need on the part of our beneficiaries have been accompanied by decreasing receipts.

Baptists who can reinforce The Relief and Annuity Board ought to do it. Can you help? Will you?

The Relief and Annuity Board of The Southern Baptist Convention

1226 Athletic Club Building,
Dallas, Texas.

Thomas J. Watts, Executive Secretary.



DR. I. J. VAN NESS
Secretary Baptist S. S. Board

END OF THE AGE?

In your issue of Dec. 11, 1930, you publish a lengthy statement, said to have been written by C. M. Sherrouse of Biloxi, Miss., in 1896.

At the beginning of his article, Mr. Sherrouse asks, "Does the Bible teach that by the 'preaching of the Word', and the ministrations of the the Holy Spirit, the 'world will grow better', more 'righteous', until, by these agencies, the entire population of the earth will be converted to the religion of Jesus Christ; become true believers in Jesus, the Son of God; regenerated, 'born again', saved, and thus the millennium be ushered in?"

This is an old question. I think the earliest Christians argued it. I am of the impression that there was a sect about one hundred years ago that got ready and arranged their temporal affairs for the second coming in the year 1844.

Then Mr. Sherrouse came thirty-four years ago with about the same arguments that we have today to show that the second coming of Christ is near at hand.

I feel sure that all religious divisions are due to man's ignorance, and that, if everybody understood the teachings of the Bible and knew all past human history, there would be only one Christian organization in the world calling itself the Church, and that would be the Church that Christ organized.

All those who argue that the time of the second coming of Christ is near, point out the scriptures that teach that in the latter days there shall be a falling away from the faith, great wickedness, deceitfulness, betrayals, children turning against their parents and parents against their children, etc. But it seems to me that none of these writers have shown just what is meant by the "latter days", and they do not seem to know of all the wickedness that history tells us that peoples and governments have stood for in the past that they would not stand for now.

These writers also speak of the great disasters that have come to the world in recent times; but they do not seem to know that greater disasters than these recent ones are plainly recorded in history.

As to some of the prophecies referred to by these writers to show that we are living in the last days, one of them is in the second chapter of Joel. Read it. But on the day of Pentecost, when Peter preached his great sermon, he told them that the prophecy of Joel was being fulfilled at that time.

In Mr. Sherrouse's article, he quotes from Jesus' words in the 24th chapter of Matthew, where He tells the people of the disasters that should come upon the world. But he did not quote the 22nd verse of that chapter, where Jesus said, "Except those days should be shortened, there should no flesh be saved". Then in verse 34, Jesus said, "Verily, I say unto you, this generation shall not pass, till all these things be fulfilled". Presently, we shall inquire if all those disasters did take place during the life of that generation.

Also, when the writer quoted from the 17th chapter of Luke to prove his point, he did not also show that Christ, in that same discourse, warned His hearers that those who should be in a position to flee when those disasters of which He spoke should come, should get out of the way that they might save their lives. What need would there be for them to flee into the mountains if Christ had come to take them? He must have been prophesying of a temporal event that was to come, which I shall try to point out presently.

Next the writer spoke of and quotes from Timothy and from Second Peter to show the awful things that should come to pass in the latter days. But the thing that I am trying to find out is what was meant by the "latter days".

If we look at the dates that man has figured out and placed in the Bible opposite all these prophecies spoken of, we shall see that they indicate that all those prophecies were made before the year A.D. 70. And by studying profane history, we shall see that that date was an exceedingly important one for the Jews. You, who would be thrilled, go read of the destruction of Jerusalem, the final burning of the Holy Temple, and the complete overthrow of the Jews as a nation in that year. Read how the Jews rebelled that

year and tried to throw off the Roman yoke; how Titus closed in upon the city with the Roman legions, and how the Jewish Elders and Priests had appealed to their people to come to the defense of their city at the time of the Passover festival, and how many thousands of them had crowded into the city.

Read on and see how Titus drew his army close around the Holy City; how he cut off the hands of five hundred Jews and sent them back into the city as a warning to those who still held out; how at least one woman slew and ate her own child; how the streets flowed like rivers of blood; how the walls of the city were razed to the ground, the residences and the Temple were burned to the foundations and the smoke and vapor rose to high heaven, and the sun and moon were darkened; think how the Jews were destroyed that year so that there has never been a Jewish nation any more, and how there has never been a mass religion in Jehovah's name since that year.

Go on, and don't stop thinking. Think how Jehovah in that year closed out with His chosen people and made it no longer possible for any one to be born by natural birth, into a nation that was called His chosen people, but that the Christian religion should be an individual, personal religion, and, like the principle taught in the parable of the leaven, as molecule touches molecule it conveys its leaven till all the lump is leavened, so, Christian shall touch his fellow and induce him to accept Christianity till the whole world is called Christian.

"But of that day and hour knoweth no man, no, not even the angels in heaven, but my Father only."—Matt. 24:36.

"My word shall not return unto me void; it shall accomplish that whereunto I sent it."—Isaiah 55:11.

"Known unto God are all his works from the beginning of the world."—Acts 15:18.

"The earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea."—Hab. 2:14.

"I am Alpha and Omega, the beginning and the end, the first and the last."—Rev. 22:13.

"With whom there is no variableness, neither shadow of turning."—James 1:17.

"With him, one day is as a thousand years, and a thousand years as one day."—II Peter 3:8.

"In the days of these kings shall the God of heaven set up a kingdom, and it shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."—Dan. 2:44.

"Before I formed thee in the belly, I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee to be a prophet unto the nations."

Three things I know: 1. I do not know when Christ is coming for his people. 2. I do know that my time will come shortly. 3. I do know that God would not create a world and not have a plan for it, and not know what will become of it.

—W. R. Hunt, M.D., Tupelo.

AN EXCELLENT PASTOR AVAILABLE

I want to commend my friend, Rev. Horace Milton Wolfe, to the pastorless churches of Louisiana or Mississippi. Being that I followed Bro. Wolfe at two of his churches I think that it is quite proper that I should commend him to you. I have known of his work for the last four years and I know that each of his churches was reluctant to give him up. He has had the largest churches of any student attending Mercer University during the last few years. He is an excellent worker with the young people. He has had quite a success as an evangelist. One of his churches said in the resolutions which were voted by the church commending him for his faithful services that he had done more for the uplift of the church during his pastorate than all the other preachers had done in the last twenty years. He has been pastor of part time and also full time churches. He is returning to the Baptist Bible Institute in New Orleans to complete his theological training. Any church large or small that desires the services of a splendid preacher will be fortunate in securing his services. Rev. Wolfe will be at New Orleans after the first Sunday in January. His address will be Rev. Horace Milton Wolfe, 1220 Washington Avenue, Baptist Bible Institute, New Orleans, La.

—Rev. G. C. Hedgepeth.
—BR—

MINISTERIAL STUDENTS KNOCKING AT OUR DOORS

Chas. F. Leek
Southern Baptist Theological Seminary, Louisville, Ky.

Several days ago a fine, clean-cut, sincere young Southern Baptist, a graduate of one of our outstanding Southern universities, knocked for admittance at the doors of the Southern Baptist Theological Seminary at Louisville, Ky. He had no funds and it was impossible for your Seminary to say, Come in, we'll completely finance your program. The Seminary entertained him for several days, and then, with a sad heart and with a disappointment that will remain in his memory for years, he had to turn his back upon his immediate hope and hitch-hike back to his home. He will try again in September.

This young man is one of literally scores of Southern Baptist students who are yearning to come to the Seminary, but who cannot because of the lack of financial backing.

Others are more fortunate and are planning to enter the Seminary January 12th, when the third quarter begins.

—BR—

No Wonder!

Two strangers on a train got into conversation. The windows had just been let down and the desultory chatter consequently turned to the subject of ventilation.

"I make it," said one of the two, "an invariable practice to advise people to sleep with their bedroom window open all the year round."

"Ha, ha!" laughed the other, "I perceive that you are a doctor!"

"Not at all!" was the reply. "To tell you the truth, strictly between ourselves, I'm a burglar!"